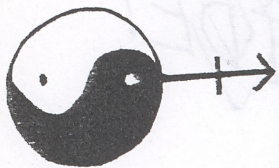
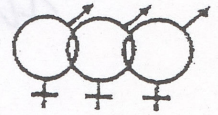


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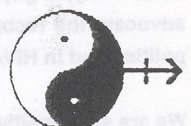
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AUGUST 1993

NATIONAL NEWSLETTER OF THE BISEXUAL MOVEMENT IN AUSTRALIA
PRODUCED BY THE AUSTRALIAN BISEXUAL NETWORK PO BOX 490 LUTWYCHE QLD 4030
INCORPORATING BIWAYS NEWSLETTER FROM WESTERN AUSTRALIAN BISEXUAL NETWORK

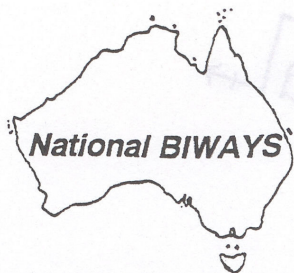
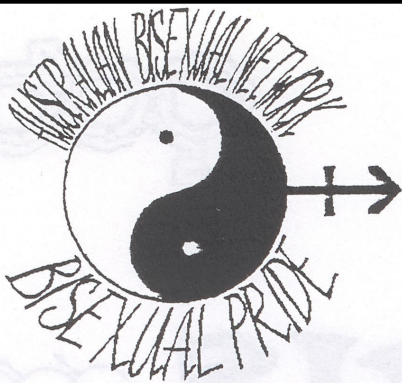
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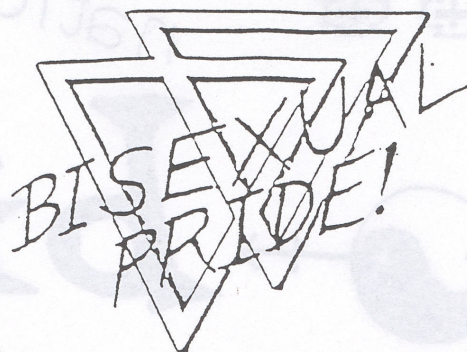


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ADDITIONAL MATERIAL

Sydney Star Observer, Capital Q, Australian Women's Forum, National AIDS Bulletin,
Anarchy: A Journal of Desire Armed, West Side Observer

STATEMENT OF PURPOSE

National BIWAYS is produced by the Australian Bisexual Network to inform its audience about social, political and personal issues relevant to bisexuality, to provide a forum for exchanging opinions and sharing experiences, to link up with and support geographically or socially isolated bisexual people, to foster the Bisexual Movement in Australia and to help build a diverse multicultural community of bisexual and bi-friendly people in Australia.

ABN realises that bisexuality is inextricably linked to other identities (gender, race, class, etc). Our intention is that *National BIWAYS* will represent a broad spectrum of bisexual voices and images. We are committed to taking an active role in building a multicultural bisexual community free of racism, sexism, classism, homophobia and other forms of oppression.

Through self-examination and through the contents of the newsletter, we will challenge our own racism, classism, sexism (and our own biphobia) as well as that of others. We will work to create a supportive bisexual community and to promote equality and understanding for bisexual people in both the heterosexual and the lesbian/gay communities. We regard ourselves as part of a larger sexual minority (queer) community, a gay, lesbian, bisexual and transgender community, and consider the fight for lesbian and gay rights to be our own. We advocate the recognition, inclusion and involvement of bisexual people in all existing gay and lesbian communities, in lesbian and gay politics and in HIV/AIDS issues, research and education.

We are sex-positive, recognising that we live under increasing sexual oppression. We support sex education for its own sake. We advocate the distribution of information and resources to halt the spread of HIV/AIDS, STDs and unwanted pregnancies. We support the rights of people with HIV/AIDS to be free of discrimination, to have access to information, housing and quality medical care and treatments.

We seek to expand, not constrain, the definitions of bisexual and we respect the right of the individual to define her/his own self-definition, identity and type of relationship(s), free from any social, political, religious or economic coercion. We acknowledge the right of partners, particularly female partners of bisexual men, to quality non-judgemental support, counselling and health services if needed, to greater understanding by all communities and to honesty in their relationship.

National BIWAYS is published at least once every two months (if not monthly). It is available by subscription, exchange or from the various affiliated bisexual groups in each Australian state and territory. The views expressed in this newsletter are those of the authors unless otherwise stated. The inclusion of a person's name or photograph or business advertisement should not be taken as an indication of their sexual identity.

The Australian Bisexual Network and *National BIWAYS* are unfunded and rely on your support to keep going. We welcome submissions of material for publication; assistance with production; involvement in Network and group activities; individual and community financial or "in kind" support.

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EDITORIAL

Here we are again for another month. Boy how time flies. It only seems like yesterday that I was preparing the last issue. From the comments of people it seems as though most of you thought the July issue was our best yet. Hope you also enjoy this issue too. Perhaps for those of you who have been receiving issues on a regular or even not so regular basis by mail but have not made a contribution to help cover postage will pull out your cheque book or what ever and take out a subscription or financial membership to help us out and ensure you continue to receive *National Biways*. We're not asking a lot from you. If you have decided you no longer wish to get the newsletter, then please do let us know so that we are not wasting postage, envelopes and newsletters that could go to someone new. We are after all unfunded and the extra needed to send out newsletters and other information to non-subscribers usually comes out of my own pocket. That has been my commitment to the Movement and my desire for you to feel part of it by receiving news and information. Maybe I am stupid or just a fool.

One thing I am and that is proud. Proud to say I am bisexual and that I don't have to take the shit that is being banded about. I want a better life for other bisexual women and men. There were no support groups or social groups when I was growing up. I got teased at school but the bullies because I was quiet and polite. At 18 I was asked by a guy I didn't even know at a friend's wedding, "Your a *homosexual*, aren't you?". This was the first time I was forced to confront my own sexuality. Did I look like a homosexual? What does a homosexual look like anyway? I didn't know. I had never really met one or at least one that admitted to be one. Did I sound like one? Surely I didn't sound like some of the characters they portrayed in bad taste movies of the time. What was it that made this guy accuse me?

I knew I like other guys. I had been intimate with other boys at school, friends since I was 7 or 8 years old. It had been touching and playing with each others dicks and then from 14 on, masturbation but that had occurred with only one or two other guys. I was rather nieve and shy. Now I had to look at myself in the mirror and try to see something called homosexuality. There was no where to turn to for information or support. We were lucky to have sex education in Queensland - no not through the school syllabus, after school talks.

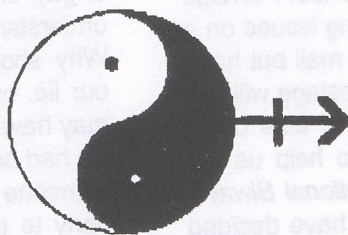
I couldn't be a homosexual, I kept saying to myself. I liked girls and had always done so. I likes kissing them. It was some time before I heard the "B" word and concluded I must be bisexual. This Movement has the opportunity to change things in the long term

and make life a little easier for young women and men who are attracted to people of both genders and inform others who fear us. We can not stand back and allow others to label us, force us into a straight closet, a gay closet or lesbian closet because they don't understand, because they only see one or the other. Why should their confusion become our confusion, our lie, our guilt, our pain or that of the partners we may have because they were just as brain-washed as we had been in believing it is wrong to want to be with someone of the same gender. Don't sit back and be a party to this oppression of our sexuality and that of thousands of young bisexuals still to come.

Well on a different track but somehow connected, it would appear I made a mistake last month. I sent to the *Sydney Star Observer* what I believed was a quote from an October 1992 *Outrage* interview with Richard Cobden. The whole article was not sited and the quote is now said to be that made by the interviewer not Richard Cobden. Richard claimed in June that push by bisexual and transgender people for inclusion in the gay and lesbian community was like that of the Nazis in Germany and of the Khmer in Cambodia. Both these murdered millions of people and we were being likened to them. The quote had in part the following:- "It's proving that the population isn't just ten percent [gay] -- it's more like forty, since everyone given half a chance, is really bisexual." Can you imagine Richard saying that in light of his June Stonewall Debate comments. He has denied saying it. He has threatened legal action. I am assured that he has no defamation grounds to sue. You can read the *SSO* article by bi tranny, Norrie-May Welby titled "Where on the bell curve?" further in this issue. Well if I made a mistake I apologise to Richard Cobden for any hurt this may have caused. I am big enough to do so if I am wrong even when it is someone who has likened me to two murderous regimes and will not apologise for those remarks and to *SSO* and Norrie for getting them into hot water.

On a better note, *Australian Women's Forum* featured in their August 93 issue, a bisexual relationship as part of their series about love and body image - "Body Talk". Kris, Mark and Luke appear naked with faces blacked out and their views on themselves, their feelings, each other and their relationship together. Ten points to AWF for showing that people can be very happy and satisfied in relationships of more than just two people and not just the standard male/female society shoves down our throat as the only type acceptable. We have reproduced the two page spread further in this issue without permission but hope our acknowledgment of the source and photographer (Cathie Brooker) will be sufficient. Wayne.

the meaning behind the bisexual pride symbol.



The bisexual pride symbol was conceived from a series of SABN workshops. It was originally to be simply a logo for SABN, but we have since decided to offer it as an international pride symbol for all bisexual women and men. Since the beginning of the year, it has received attention as a symbol of bisexuality in Adelaide as part of the Lesbian, Gay and Bisexual Pride week on Adelaide Uni campus and is being recognised as such by members of the Gay and Lesbian community and, to an extent by the mainstream culture.

The Yin and Yang symbol represents harmony, and a sense of 'spiritual bisexuality', a balance of masculine and feminine within the person. The combination of the female cross and the male arrow represents the fact that we have not ruled out our potential to enjoy intimacy with either gender. More laterally, it can also stand for positive direction. The rod of the bi pride motif can point in

any direction, but mostly lies horizontally, somewhere in between the diagonal male and the vertical female signs. This makes it neutral and appropriate for both sexes to identify with. Also this symbolizes looking towards the future, hopefully towards a thriving progressive bisexual liberation movement.

However, this is your symbol, so it can represent for you whatever you choose. But let's embrace the power of symbol as a silent communicator, remembering Act-Up's reclaiming of the pink triangle, that has now become a strong message of assertive pride.

Biways will be using our new pride symbol in many innovative ways over the coming months - you may choose to make your own statement by buying a pride T-shirt or jewellery from our mail order service, or simply smile every time you see our own symbol displayed.

Serena Bosworth
S. A. B. N.

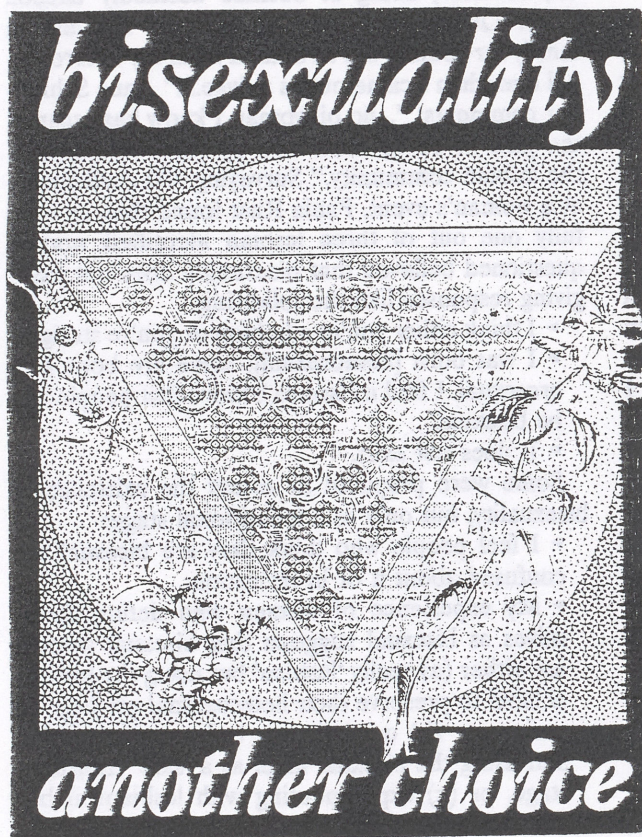
LETTERS.

Hi,

I reckon you should know just how important, consoling, and hope-inspiring the mere existence of your newsletter is to those of us tucked under the old socks & discarded photos at the very back of the closet. I hope the \$s of my donation help you continue. They are sent with heart-felt thanks.

Rick
Gold Coast, Qld.

Ed. Thanks Rick for those encouraging words. The hours are long and hard getting each issue prepared and out to everyone so it is nice to know that they inform, console and link together bisexual people in some small way. To you Rick and others who have sent in donations along with memberships and subscriptions, a great big thanks. They have helped us advertise, get out this issue, post out information and newsletters to all those who have made enquiries and requests and to some of you we have not heard from for a while.



BISEXUALITY
MY
BASIC INSTINCT

Dear Wayne,

On behalf of SABN, I would like to congratulate you on the quality of the last two issues of Biways, particularly the July issue. The picture on the cover was quite unusual. The content of Biways continues to be interesting.

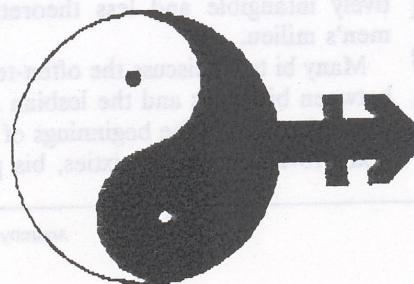
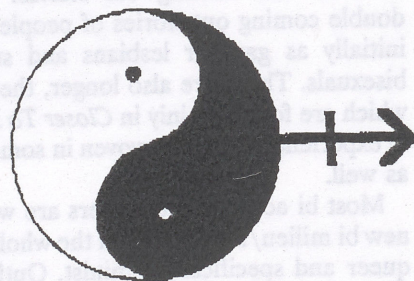
We have had a series of workshops which have produced a brochure, a logo and an entry into your cover competition. We have had the brochure printed up, and I have sent you some copies in the mail.

The brochure took six workshops to produce, and I am very happy with the professional 'look' of it. Many thanks to Martin for his creative input. We are also sending you a report of the process by which the logo was born, and the logic behind it.

We have had some tee shirts printed up with the logo on it, and are currently in the process of producing some jewellery featuring the bi logo. We will be sending the catalogue to Biways so that your readers can purchase items from us by mail order.

Regards, best wishes, love
and kisses from all here at SABN.

Margaret



Bisexuality

Review by Michael William

"There seems to be some sort of war going on that I'm not invited to, but everyone wants me to take a side." -Alyx J. Shaw

We first appeared in print primarily in specialized medical and psychiatric texts. Then, during the seventies, a brief, media-generated "bisexual chic" phase took place. Elton John and David Bowie were in the spotlight; gender bending was in.

But as Gary North notes, in the nineties "bisexuality is not chic—not in this age of AIDS." A perception that the disease is spreading to the het population from us is most people's single impression of bis. Invisible, except as propagators of a fatal disease—a more sinister reputation is hard to imagine.

Invisible to others, "We are just becoming visible to ourselves," in one bi's phrase, and in the last few years several anthologies edited by bis have been changing the ways we see each other and the ways others see us—*Bisexuality: A Reader and Sourcebook*; *Bi Any Other Name*; *Closer To Home*. I devoured these books, like many other bis no doubt. Appropriately, many of these pieces are personal histories and coming out stories. Some are the double coming out stories of people who came out initially as gays or lesbians and subsequently as bisexuals. There are also longer, theoretical pieces, which are found mainly in *Closer To Home*. Personal experiences are interwoven in some of these texts as well.

Most bi activists and writers are women, and the new bi milieu/movement on the whole is specifically queer and specifically feminist. Outlooks in the bi women's milieu can be outlined and contrasted much more readily, in effect, than in the comparatively intangible and less theoretically developed men's milieu.

Many bi texts discuss the often-tense relationship between bisexuals and the lesbian and gay milieus. In the ferment of the beginnings of the Gay Liberation Movement in the sixties, bis participated and

apparently were generally welcomed. Theorists such as Paul Goodman and Allen Ginsberg actively promoted bisexuality; Gore Vidal, anarchist sexologist Alex Comfort and others proposed that all people are bisexual. From a point in the seventies on, however, being bi became decidedly uncool. Carol Queen "got more grief from my lesbian family for coming out as bi than from my heterosexual one when I came out as a dyke...." Anne Schneider comments: "...no bi woman I know has escaped the pain of being ostracized by some elements of the lesbian community." Surveying 400 participants at a woman's event, Paula Rust found that, as well, fully one out of three lesbian identified women questioned believed that bisexuality does not exist, giving responses like the following:

- ▶ I think either you're a lesbian or you're straight.
- ▶ I was born [homosexual]; some are born heterosexual. I find it hard to believe that people can be bisexual.
- ▶ It does not exist.

Some were prepared to accept the existence of bisexuality, but only as a transitional stage:

- ▶ I feel people who think they are bisexual are confused about it or in transition.
- ▶ My experience of women who define themselves as bisexual suggests that bisexual women are either (a) really 'lesbian' but using the bisexual label to preserve their heterosexual privilege in society, or (b) on their way to becoming lesbian and using the bisexual label as a 'safe' transition stage, or (c) experimenting with lesbianism but not in a serious way.

Some did not hesitate to classify bisexuality as a mental illness:

- ▶ Bisexual is still heterosexual unless it is pathological.

It is hardly surprising in this kind of climate that some gays and lesbians are banking on science for

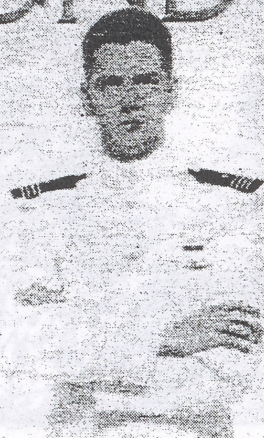
"Gore Vidal, anarchist sexologist Alex Comfort and others proposed that all people are bisexual."

New York Times Magazine

HONOR BOUND

A GAY AMERICAN FIGHTS FOR THE RIGHT TO SERVE HIS COUNTRY

JOSEPH STEFFAN



Gay Politics GOES MAINSTREAM

Michael William (Montréal, Québec).

"The gay rights movement has been plagued in recent years by a focus on issues such as the 'right' of gay, lesbian and bisexual people to serve in the military/police or to get married, refusing to face the basic repressive nature of such institutions, and the role they have played in keeping sexual minorities repressed." -Liz Highleyman

the ultimate proof of the non-existence of bisexuals. "There ain't no such animal, as I'm confident will be finally proven by the study of genetics," according to an anonymous letter-writer in response to an article on bisexuality by Michael Szymanski in *Genre*.

Brenda Blasingame outlines accusations she encountered, and which have frequently been directed at other bis: "...that I am sitting on the fence, that I am experimenting, that I am not really gay but straight, that it is wrong for me to want to be with a man, or that it is just a phase." Rebecca Schuster lists other common perceptions and accusations: "profiteers of heterosexual privilege, indecisive, untrustworthy, exotic, incapable of committed relationships, promiscuous, and responsible for the spread of AIDS. [Bisexuals are] accused of harboring loyalty to the enemy, or worse, of being traitors."

Bisexuality, in Paula Rust's description, becomes a "badge of political cowardice, and social pressure is brought upon those who identify as bisexuals to 'make up their minds'."

Eridani controversially contends that anti-bis sentiment in the gay and lesbian milieu is an "almost exclusively female phenomenon."

"In 1990, the organizers for the annual gay pride celebrations in Northampton, Massachusetts, added the word 'bisexual' to the event title. A group of lesbians packed subsequent meetings and voted to remove it. A similar fight against adding 'bisexual' to the New England Association of Gay and Lesbian Psychologists was led by women. In San Francisco, when the *Bay Times* added 'bisexual' to its masthead, all the letters objecting to the new title were from women. Why is it that women, and not men, think that the gay community is being contam-

inated by the presence of bisexuals?"

In Carol Queen's opinion, gay men "seem more likely to cite personal antipathy or simple stereotypes about bisexuals as a source of their chagrin," whereas the reaction of lesbians has been more a question of an ideological rejection, an outlook echoed by Eridani. However, there is clearly considerable hostility to bis in the gay men's milieu, as accounts in *Bi Any Other Name* and elsewhere make clear. And in an article in the June '92 "Queer Issue" of the *Village Voice*, former *OutWeek* editor Gabriel Rotello demonstrates that he's no slouch when it comes to laying the theoretical basis of a new, more sophisticated anti-bi agenda which distances itself from the more outrageous bi myths while erecting even more watertight barriers between bis and the gay and lesbian milieus.

Biphobia

Bis have offered a variety of theories to explain biphobia. For Brenda Blas-ingame, "Biphobia emerges from the belief in the dichotomy of gay and straight, with no in-between. Therefore bisexuals are not seen as part of the gay community but apart from the community." Gabriel Rotello's alarmed comment that bis challenge "the most cherished assumption of the lesbian and gay movement: that it's by and for homosexuals" is an illustration. Amanda Udis-Kessler sees biphobia as part of a deeper identity crisis:

"Lesbians and gay men have been able to define themselves as other than heterosexual; bisexuals challenge that definition regardless of our intention to do so. Behind the painful lesbian and gay biphobia which we have experienced is a poignant cry for self;

'you don't exist' means 'I do exist.' And, too, the rejection as a group ('go form your own communities; you're not welcome in ours') is a way for

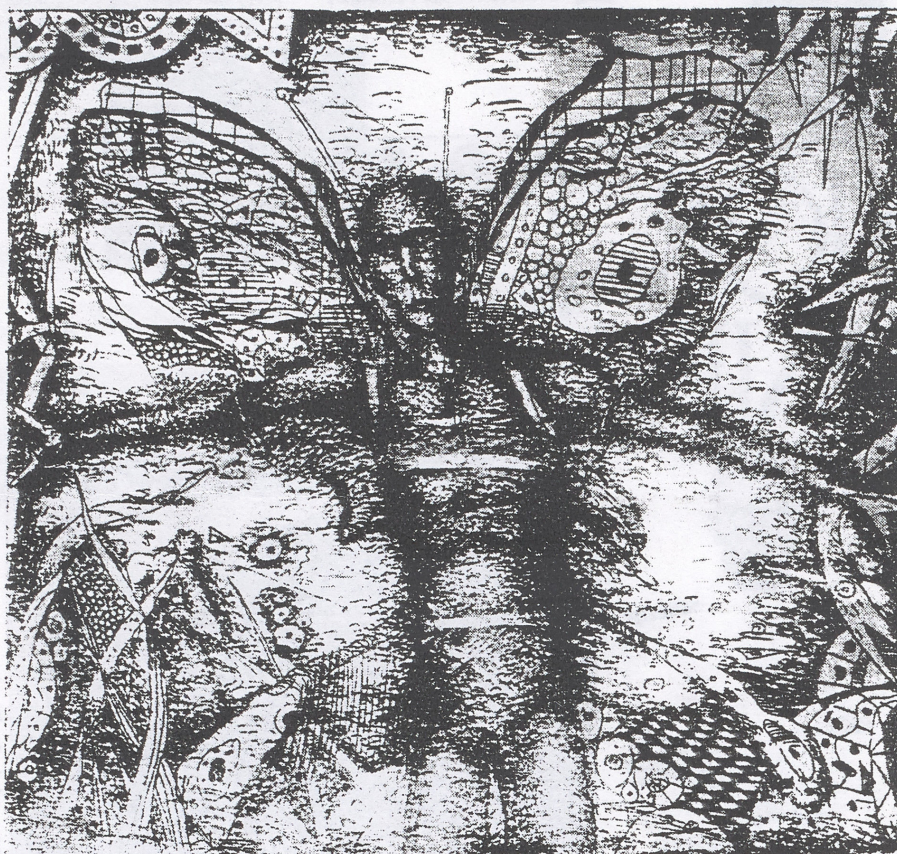
they suppressed. A clear difference in the prevalence of sexual orientations is apparent here. Who ever heard of a heterosexual male who decided to be-

come gay on the grounds that he didn't like being around women most of the time? Men like this become batterers and rapists instead." According to Eridani, "It is mainly lesbians without sexual orientations who are hostile to bisexuals as well. The old standard 'any woman can be a lesbian' is true for the large number of women who don't have sexual orientations. Therefore becoming a feminist implies to some women that, on ethical grounds, women should choose to have a relationship only with women [...] I don't see how this attitude differs from

that of Phyllis Schlafly, who thinks that I should choose a heterosexual relationship in order to be a good Christian reactionary." According to Eridani, "The phenomenon of 'hasbians' in the eighties, i.e. women who first became aware of their sexuality in the lesbian-feminist matrix and later took up with men, indicates again that there are a lot of lesbian feminists who really don't have sexual orientations." Eridani's provocative formulations are not without their internal coherence, but ultimately leave me wary. When a couple of people who had read the article mentioned it among some local bis, those present did not seem to have definitive verdicts. Perhaps readers would like to comment?

Gender and Identity

Central to many of these texts are questions of identity, a concept which "bisexuals have alternately clung to and shrunk from," in Kathleen Bennett's words. Many bis locate themselves on a continuum between straight and gay. A



"Butterfly." By Alex Bezivestich (Lvov, Ukraine).

lesbians and gay men to claim a group identity, to say 'we exist, not just as individuals but as a community'."

Eridani, on the other hand, links her contention that biphobia is more widespread in the lesbian milieu to what she believes are fundamental differences between men and women. Basing her analysis on Kinsey studies and other observations she inverts the usual identity-as-an-affirmation stance, positing that "women, compared to men, tend not to have sexual orientations." Therefore, she continues, "most women have some degree of choice about their sexual orientation and most men don't." This thesis, for Eridani, helps to explain the 'political lesbian' phenomenon of the seventies, as exemplified by the statement "feminism is the theory; lesbianism is the practice," a quote cited and reacted to many times in these books. "Many of the women who preferred the solidarity and support of the new women's communities," Eridani continues, "did not have sexual orientations. A few even had heterosexual orientations, which

point which, for some, is not fixed: during a lifetime one's same or other sex attraction can increase (having gone from het to bi in middle age, this has been the case with me). This fluidity is itself seen as threatening by 'essentialist' outlooks which are common in the gay and lesbian milieus, theories which posit identity as an innate, unchanging essence from which many of us are said to be alienated; to become whole, we must rediscover our lost essence, our true identity. Concerning sexual orientation this easily leads to dismissing 10 years of pleasurable het sex as a state of false consciousness.

Some bis say that they are not part straight and part gay but "all bi." Others refer to distinct straight or gay sides of themselves, or like Victoria Woodward, to "my lesbian self" and "my heterosexual self." For Rebecca Schuster, on the other hand, bis are "100 percent lesbian or gay and 100 percent heterosexual...we are simultaneous full members of both groups." In Dvora Zipkin's experience, however, "many bisexual women share a general sense of not belonging to either the lesbian or heterosexual world."

Personally I feel apart from and a part of both the straight and gay milieus.

Also coloring questions of identity are divergences between bis for whom a dichotomy of genders doesn't seem to exist, or is secondary, and those who see differences between the sexes as fundamental. For Karin Baker, "Women and men are actually more alike than different, and most of our differences are social creations." For Alyx Shaw, in an article in *Angles*, "Love is not a gender-oriented experience." In a letter to *Gay Ottawa Info*, Cathy Moreau says, "After all, I not only fall in love (and lust) with a person's body, but, more importantly, with his or her beliefs, attitudes and behavior. In short, the person as a whole. And what is a body, anyways? Just a carrier for the brain and/or soul."

Anne Fox, on the other hand, describes her relations to men and women as "simply (and complexly) different." For Karen Klassen, "there are parts of myself, ways of being which I just don't experience with men." Diane Anderson states, "I don't think a man can match the depth and intimacy that you can find with a woman." And in Susie Bright's opinion, "Intellectually, we always favor those of our own sex, even if they're not our sexual partners. Bisexuals are the

same as everyone else in this regard."

Transsexuals add another dimension to questions of gender and identity. For John, a pre-operative bi interviewed for an article published in *Tapestry* and *On Our Backs*, "It's my genitals that are dishonest. The truth is that I am a man."

For Karin Baker, because "bisexuality blurs the supposed duality of sexuality" it "has the potential to go beyond gender." If homosexuality explodes the complementarity of "opposite sexes," bisexuality further challenges institutionalized gender polarization itself—opening the door to a more androgynous mix which could even abolish the male/female split as we know it. But the example of John and others cited above indicate that, even when considerably bent, gender categories easily spring back to resemble familiar male/female forms. Baker acknowledges, undermining the "beyond gender" thesis, that some bis "are attracted to women for the qualities culturally associated with this gender and to men for qualities identified as masculine." Clearly, bisexuality does not automatically challenge gender roles. Rebecca Kaplan's warning: "If we wish to deny that women are 'innately weak', we cannot also say that women are 'innately peaceful'" highlights problematic essentialist assumptions which are also present in some bi discourses.

The meaning of the often politically charged word lesbian and how bis relate to the question of lesbian identity has also been complex. "Is being a lesbian about being attracted to and falling in love with women, or about not being attracted to and falling in love with, or at least getting involved with, men?" asks Elizabeth Rebe Weise. For some, becoming bi signifies leaving behind the label lesbian. "I fell in love with a man," says Lani Kaahumanu, "and that did not make sense to me as a lesbian." Stacey Young calls herself a "feminist and formerly-lesbian bisexual woman." However others retain a lesbian identity, using the term "lesbian bisexual," for example.

Though sleeping with men, others reject a bisexual identity, raising the recurring question of a disparity between identity and behavior. Holly Near, for example, says she "doesn't feel like a bisexual," and that her lesbianism is "linked to [a] political perspective" rather than "sexual preference"—causing

Beth Elliot to ruefully remark, "unlike, presumably, her bisexuality." These identity clashes are typically set out in the contrast between Sheela Lambert's statement: "I feel that everyone should have the right to define their own identity" and Elizabeth Rebe Weise's approach: "You've got Rita Mae Brown, Jan Clausen, Jill Johnson, Holly Near, June Jordan, pillars of the lesbian community, who all turned out to be bisexual, however they choose to define themselves." For *Voice* writer Gabriel Rotello, this kind of attitude represents an "Invasion of the Orientation Snatchers" which will "decimate the ranks of gay history."

Bis and other Sexual Minorities

In a seventies-eighties lesbian feminist climate in which "the personal is political" was often interpreted in the most literal way—no "sleeping with the enemy"—bisexuality inevitably challenged orthodoxies which proposed that, in Stacey Young's description, "desire can and should be subordinated to a narrowly-defined, politically correct version of sex." "But desire will out," as Elizabeth Rebe Weise puts it in her introduction to *Closer To Home*: "We chose to acknowledge our desires and then find a way to live with them as feminists and as thoughtful human beings." In a clash-between-desire-and-PC-sex sense, bisexuality is linked to the trajectory of other sexual minorities and to what has become known as the "sex wars" which began in the late seventies over porn, S/M, butch/femme, transsexuals, using dildos, etc. Accusations of being dupes and traitors levelled at bis in effect are strikingly similar to accusations other sexual minorities have encountered. In a letter to *OUT/LOOK*, Lyndall MacCowan says, "I was glad to see the 'Bisexuality Debate' in your Spring '92 issue. The articles and the cover art made a connection for me that, as a Kinsey scale 5-1/2,¹ I'd never considered. The fears embedded in biphobia—that 'some lesbians' are really straight, or might be contaminating les-

1. Kinsey scale: a scale from 1 to 6, with 1 representing complete heterosexuality and 6 representing complete homosexuality.

bian space with *heterosexual* values—are some of the same accusations and fears that have been directed at me as a femme for twenty years.” For John, the pre-op transsexual, “the lesbian community is the only place where I encounter hostility. They think I’m a woman, so they think I’m a traitor.” And in feminist Robin Morgan’s unforgettable accusation, a lesbian S/M practitioner is “a lesbian copy of a faggot imitation of patriarchal backlash against feminism.”

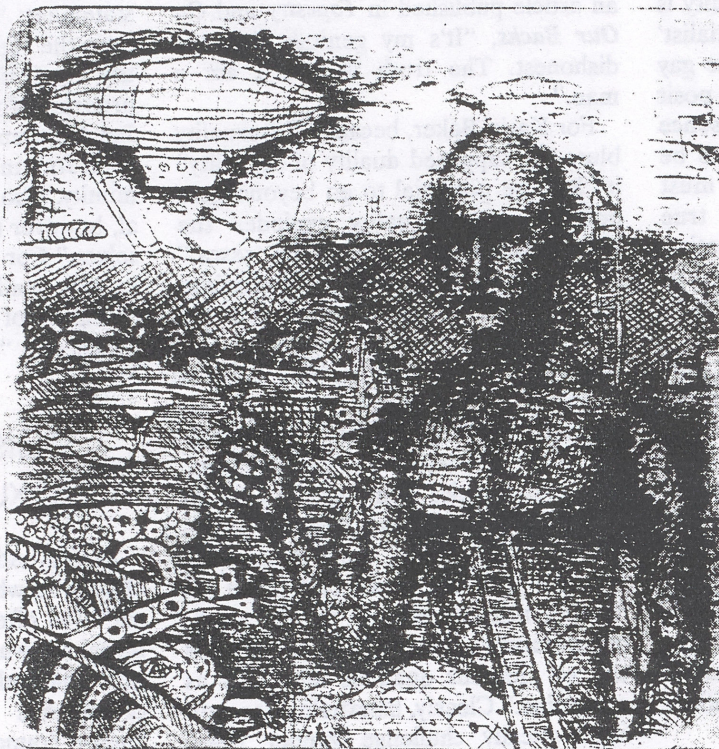
Some bis are enthusiastic about the appearance of a broader, more inclusive ‘queer’ milieu in which bis and other sexual minorities can more easily claim a space without having to constantly justify their existence. However, other bis are less comfortable with the queer concept or relate primarily to the het world. Ultimately, the relationship between bis and other minorities such as butch/femme or transsexuals remains unclear. As well, many bis and presumably most anarchists would have problems with S/M, with its array of accoutrements, dungeons and dominator/ dominated roles. For anti-authoritarians, S/M no doubt raises a variety of thorny questions concerning power, consent, and the limits of desire/reappearance of PC sex.

The Bi Milieu/Movement

If a vocal bisexual milieu has indisputably surfaced in the last decade, the extent of the existence of a movement is more a question of debate. Susan Sturges, in a letter responding to Gabriel Rotello’s *Voice* article, speaks of a “surging bisexual movement”; in *OUT/LOOK*, on the other hand, bi theorist Amanda Udis-Kessler is considerably more hesitant: “Each group has a different sense of where a movement—if there exists a movement—or where a community (god knows if there is a community) might be going.”

Bi groups began to spring up in a number of North American and European cities in the late seventies and early

eighties. In 1985, the East Coast Bisexual network was formed. Bi contingents in gay and lesbian pride marches were organized, newsletters and journals appeared, and in 1990, Bi Pol, a political



“Zeppelin.” By Alex Bezizvestich (Lvov, Ukraine).

action group, sponsored the first national Bisexual Conference. As bis come out of the closet what has been termed the GBD (Great Bisexual Debate) has rippled through the gay and lesbian press. In *Genre*, a new upscale publication which bills itself as the “gay *Esquire*,” bisexuality was recently labelled “the most controversial issue of the nineties.”

As it takes shape, however, a number of problematic aspects of the new bi milieu/movement have become apparent. First, there is the diversity noted by Elizabeth Rebe Weise in an assessment of a 1988 bi conference: “We are Communists, Socialists, Anarchists, Democrats, Republicans, Libertarians, and probably some who want to see the monarchy re-established.” In other words, a sprawling mess: a shared sexual orientation becomes the only glue preventing things from disintegrating into cacophony, underscoring the familiar, limiting focus endemic to single-issue-based groups.

Although many bis talk of selecting friends and partners as individuals as opposed to members of gender categories, this individualist thrust is rarely

explored further. Rather, organizers typically exhort bis to execute “theoretical tasks” or to “take on liberation work,” putting forth a dreary, sacrifice-oriented approach which is exhausting in itself as opposed to potentially liberating. Talk of leadership, unity, ‘tasks’, role models, programs—all the reactionary bric-à-brac of ‘progressive’ and national liberation movements abounds in the new bi milieu. But there are also critiques of identity politics and victimization approaches, and attempts to learn from the mistakes of national liberation movement ideology. (I should add that, in attempting to outline bi viewpoints, this text has taken on something of a victimization coloring itself....)

Despite the eclectic nature of the milieu, some bis are proposing a false unity. For Rebecca Gorlin, “Recognition takes a strong and united bisexual front.” “Unity Is Our Bi-Word” was chosen as the theme of the bi contingent in a San Francisco gay and lesbian pride day march. Unity usually implies leaders to crystallize a representation racket. And there is no lack of talk of leadership in these texts. According to the editors of *Bi Any Other Name*, “we must nurture all the leadership potential of our community.” Calling for a “liberation program,” Rebecca Schuster exhorts bis to “claim our homes among lesbians and gay men and heterosexuals and rapidly take our place with them as powerful leaders of all people.” This craving for leadership is complemented by the media’s need for leaders in order to feed the spectacle. In his anti-bi article in the *Voice*, Gabriel Rotello deftly integrates the leadership phenomenon, playing off bi leaders whose discourse supports his thesis against others he feels threatened by. That a leadership has solidified as far as the media are concerned appears evident for example in the letters printed and choice of participants in a round table on bisexuality which appeared in *OUTLOOK* in response to a feature section on bisexuality in the previous issue: three were

editors of books on bisexuality and another was Amanda Udis-Kessler, who appears to be the most referred-to bi theorist. But there are also texts which stress a non-hierarchical approach or which question leadership. Kathleen Bennett, for example, cautions that "The bisexual movement must not yield to the faulty thinking of 'vanguardism' just because of our potential to have a special perspective on dualism."

Along with cheerleading for leadership are equally strong but somewhat different calls for role models. (Personally it has always escaped me why people want to model themselves on someone else, anyway). Lacking a bi milieu, or often even someone to share perceptions of bisexuality with, it is no doubt understandable, if unfortunate, that the role model exerts such an attraction for so many bis. For Gary North, "the problem is, we don't have many role models." Dianne Anderson, upon moving to L.A., "found few bisexual role models and even fewer that I could relate to." For Beth Elliot, a cultural hero—a Malcolm X—becomes the solution to the question of the bi message not getting out. Comparing Holly Near, who rejects the label bisexual, to Gretchen Phillips (a young out bi musician), Elliot says, "Still, it is Holly Near and not Gretchen Phillips who has the credentials to be a spokesperson or role model attractive to seventies lesbian feminists and the younger women who identify with their left-oriented community...." What is needed, in Elliot's opinion, is "a Holly Near-type/era bisexual feminist role model to go along with the Gretchen Phillips-type/era bisexual feminist role model." One individual representing an era would seem aberrant, but no stranger than representation itself to those of us who wish to be represented by no one.

Also problematic is the concept "bi pride." If bi pride functions as an understandable reaction to homophobia and biphobia, it rapidly tends to become a broader, in one bi's phrase, "I am fine the way I am" outlook which promotes complacency: if everyone stays exactly the way they are, the chances of radical change are mighty slim....

Mirroring the new bi movement, the editorial focus of these books is feminist. Thus some of the many feminist insights are incorporated, and dismantling the patriarchy becomes a focal point. But at the same time feminism itself is largely

left unchallenged; on the contrary, underlining the feminist credentials of the new queer-bi milieu becomes a priority. Although there are critiques of lesbian separatism (the tendency which has been the most hostile to bis), much of the writing in these texts is similar to mainstream lesbian currents. Speaking about members of the Seattle Bisexual Women's Network who encountered problems when they attempted to organize a workshop at the Northwest Lesbian Conference, Elizabeth Rebe Weise states, "in fact, many of us were indistinguishable from the lesbians in that group in our politics and lives."

In *Closer To Home; Bisexuality and Feminism*, bisexual men are rarely mentioned beyond a couple of accounts by women who were involved with bi men. One is left to wonder what the relationship (if any) between the bi women's and men's milieu is (if there is a men's milieu), though there is clearly some interaction in certain local bi groups and in planning regional and national events. Beth Elliot notes, "Many of us take part in bisexual women's groups without necessarily feeling part of a larger (and co-ed) bisexual community." In a review of *Closer To Home* in *Frighten the Horses*, Carol Queen comments that "Many of the book's contributors seem to feel that they've found practically the only man worth relating to...."

There is little specifically anti-statist sentiment in bi texts, or, indeed, mention of the state at all. One is left to wonder what kind of state is being proposed, no doubt a question better left unasked. There is also little profound questioning of technology, industrialism, or the economy, giving the impression that the status quo, or something close, is acceptable to most of these writers and activists.

To date, bi visibility and achieving formal recognition in the gay/lesbian milieu have constituted the narrow focus of most bi organizing efforts. Like Susan Trynka, some bis feel that the "queer women's communities are probably a lot more responsive to bisexuality now" than in the past. Certainly some of the more absurd myths, such as the non-existence of bisexuality, seem to be crumbling. The word bisexual is more and more visible in gay and lesbian journals and events. And as long as same-sex attractions continue to bring us together, bis will interact with lesbians

and gays, whether we are formally accepted or not. As Carol Queen notes, "It won't help to vote whether bisexuals should be let in: we are in." At the same time some gays and lesbians have made it clear that, for them, bis will never be accepted; they will remain "heterosexual transgressions into our entrenched, yet fun, little world," as Ara Wilson put it, or in Sandy Dwyer's blunt phrase: "They are merely opportunists."

Merely opportunists?!?

Anthologies

Bisexuality; A Reader and Sourcebook edited by Thomas Geller (Times Change Press, Box 1380, Ojai, California 93023, 1990) 184pp. \$10.95 paper.

Bi Any Other Name; Bisexual People Speak Out edited by Lorraine Hutchins and Lani Kaahumanu (Alyson Publishing, 40 Plympton Street, Boston, Massachusetts 02118, 1991) 416pp. \$11.95 paper.

Closer To Home; Bisexuality and Feminism edited by Elizabeth Rebe Weise (Seal Press, 3131 Western Avenue, Suite 410, Seattle, Washington 98121, 1992) 320pp. \$14.95 paper.

A new anthology, of which at least half will be by women of color, will soon be available from Sister Vision Press. Write to: Bisexual Women's Anthology, c/o Sister Vision Press, P.O. Box 217, Station E, Toronto, Ontario, Canada M6H 4E2.

Journals

BiWomen (East Coast Bi-Network, 338 Newbury Street, Second Floor, Boston, Massachusetts 02115). Bi-monthly. \$15.00/year.

North Bi Northwest (P.O. Box 30645, Greenwood Station, Seattle, Washington 98103-0645). Bi-monthly. \$12.00/year.

Organizations

BiNet USA, the Bisexual Network of the USA (P.O. Box 772, WASHINGTON DC 20044-0772, USA). A quarterly newsletter is available. No fee, but \$35 donation is requested.

East Coast Bi Network. Phone 617-247-6683 in Boston.

3x3 (P.O. Box 10436, Oakland, California 94610). Bisexual People of Color-political, support, and social group.

Directory

International Directory of Bisexual Resources (The Center, 338 Newbury Street, Second Floor, Boston, Massachusetts 02115) \$6.00.

body talk

KRIS Age: 32

Weight: 50kg **Height:** 163cm

Profession: Art director

Relationship: Mark, Luke and I have been lovers for about a year.

Have you had children?:

Yes. I had a child six years ago.

How would you describe your

body?: I'm quite happy with my body, but my legs could be longer and my body more toned.

How do you feel about

ageing?: I am happily approaching gracious middle age and having the time of my life with two gorgeous young men.

What do you find most attractive and/or unappealing about Mark and Luke?:

Mark has a beautiful face, strong shoulders and chest and very smooth sensual skin. Luke has bold good looks and a tall, well-rounded physique. I still think we could all tone up a bit.

What's the best thing about your relationship?:

The three of us are never lonely. Our relationship is a good outlet for my sexuality.

MARK (centre) Age: 24

Weight: 74kg **Height:** 175cm

Profession: Registered nurse

How would you describe your body?:

Average height. Reasonably attractive to both men and women. I like my face and smile. I would like to be more muscular; my calf muscles are too small and out of proportion.

How do you feel about ageing?:

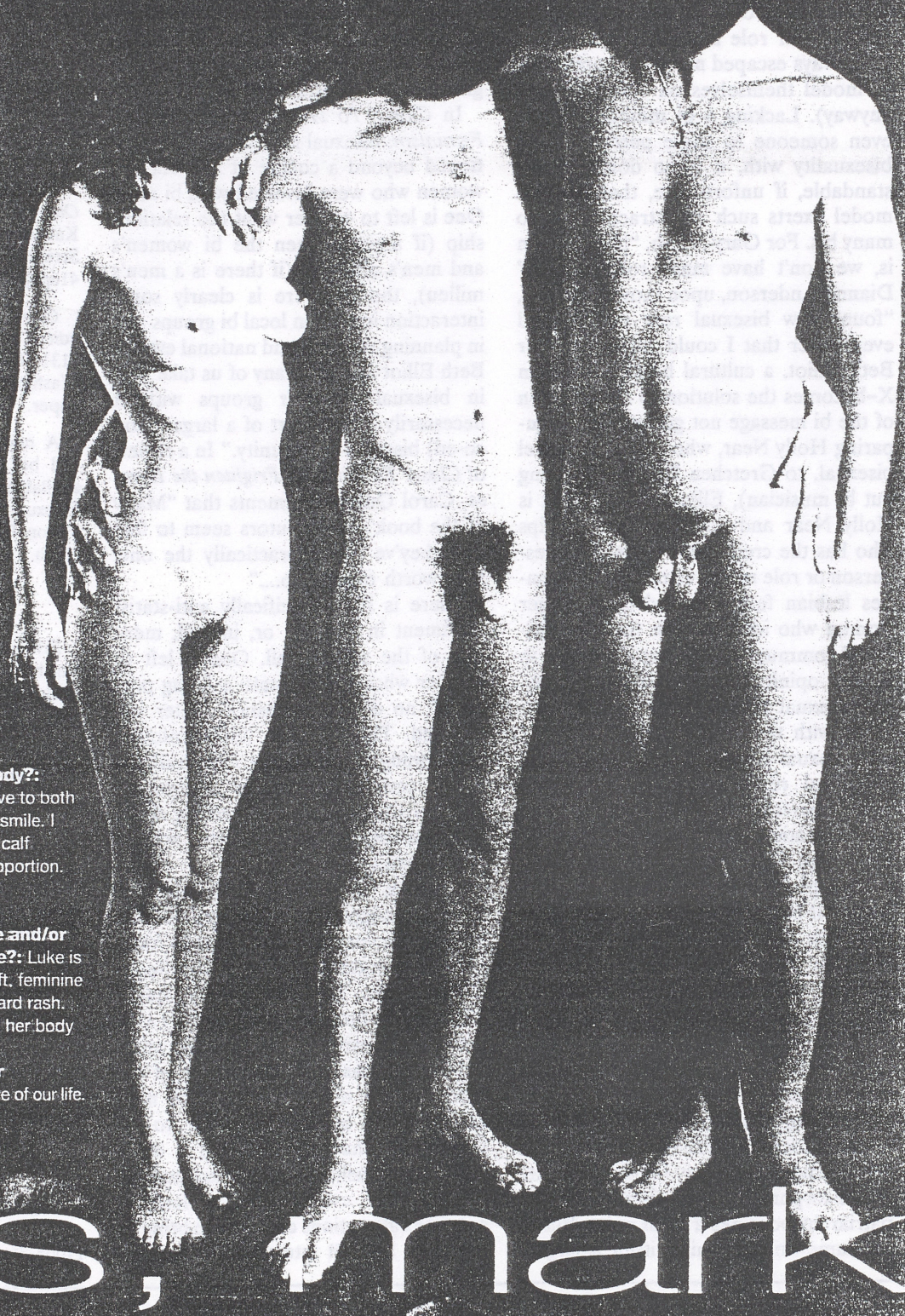
It's inevitable.

What do you find most attractive and/or

unappealing about Kris and Luke?: Luke is strong and masculine but can be soft, feminine and caring. His stubble gives me beard rash. Kris has stunning facial features and her body oozes sex appeal. She's perfect.

What's the best thing about your

relationships: The variety is the spice of our life.



kris, mark

A series about love and body image

LUKE Age: 27

Weight: 84kg **Height:** 184cm

Profession: Professional athlete

How would you describe your body?: A perfect rack size. For clothing, that is. I'm also strong and flexible.

How do you feel about ageing?: Mortified! Not really. So long as it's gracious.

What do you find most attractive and/or unappealing about Kris and Mark?: Kris is curvaceous and has beautiful breasts. I also love her out-of-control libido. Mark's good looking and he has a great arse and lunch.

What's the best thing about your relationships: The three of us are never sexually frustrated.

PHOTOGRAPHY BY CATHERINE BROWN

& luke

STATE BY STATE

Well a lot has been happening over the past month. Bisexual women in Brisbane held a very successful forum and discussion afternoon on July 4th as part of Pride celebrations in the Sunshine State. It was the first of three discussion forums planned by the Queensland Bisexual Network. The second is for Bisexual guys on August 8th and the third will be for Bisexual women and men to be held on September 12th. Following the gathering on July 4th, the women decided to meet again on July 18th and again on August 1st. They now plan to meet on a regular fortnightly basis with the next date being August 15th at Holus Bolus, West End, Brisbane. There are many issues relevant to bisexual women and to women coming to terms with their sexuality that justify a women's only gathering. For those Bisexuals in the Brisbane region, mixed discussion meetings are held every third Thursday of the month at the Resistance Centre, New Farm and regular mixed social activities are continually planned for Brisbane, the Gold and Sunshine Coasts. Recent advertising in Queensland newspapers and listings in *Queensland Pride*, a gay & lesbian paper, have added to the visibility of the groups including Townsville. Jeny is getting a few enquiries as a result. The Sunshine Coast Group held a most successful barbecue at Maroochydore on July 17th and a party is planned for August 14th at Sunrise Beach near Noosa. The Gold Coast (& Tweed) Group kicked off with a discussion meeting on July 24th. Invitations were also extended to any transgender people living on the Coast who sort social contact with support friendly people. Several people from the Australian Transgenderists Support Association of Qld. came down from Brisbane and they were able to network with one person from the Coast. An interesting discussion time was had by all, well almost all. One older guy felt a little uncomfortable and left. We do regret this but we should be a little more accepting of people and not judge them by their appearance but look at their inner selves. This is what we expect others to do for us. Anyhow the Gold Coast/Tweed Group are having a Barbie Bi the Beach on August 7th at North Burleigh Beach. A discussion meeting will be held on August 20th from 5pm to about 7pm at Wayne's flat at Miami.

Sydney Bisexual Support Network is endeavouring to put behind them the GLRL shit and get on building a social support group for bisexual and bi-friendly people. The success of the Stonewall Day celebrations and the SBSN involvement has resulted in Tanya becoming a cheque signatory for the ongoing Stonewall Commemoration Day Committee. Wayne visited Sydney from July 10th to 13th for a conference on the 12th. He had a great time out with members from SBSN and some serious and some light-hearted discussions with them. It is widely viewed by all that the time is fast approaching when we will have to seek federal or state funding to cope with the growing demands placed on us to provide services, information, materials and time. SBSN are also organising some theme topic nights and plan a group attendance at the fundraiser night screening of the movie, *Orlando* on August 11th for the Trannie Anti Violence Project. The Sydney Network continues to get the support of the *Sydney Star Observer* following the appointment of a new editor with the continuation of Adrian's *Bi Contrast* column.

Things are moving quietly in Melbourne which may be a reflection of the weather. Sorry girls and guys, just had to throw that in. The group has decided to alter their name to the Bisexual Network of Victoria (BNV) to avoid confusion with the Victorian Network, an organisation for lesbian, gay (& bisexual?) youth. Truth Newspapers in Melbourne has approached ABN about advertising the newsletter in their paper. ABN has agreed to run an advertisement in *THE TRUTH* on Wednesday 4th and Saturday 7th August. This should give us some national coverage and tap into other locations where no groups operate. Three requests already received from Melbourne with Thursday's mail delivery.

The South Australian Bisexual Network has been busy developing their own brochure and in the process have come up with a symbol or logo to represent bisexuality and bisexual pride. More information about this logo can be found on page 4 in this issue. ABN has decided to promote this nationally as the symbol of bisexuality and bisexual pride in Australia. SABN supports this move. In another direction, SABN has had input into the Second Story Youth Centre's Young Lesbian and Bisexual Women's Support Group and Workshops. Through this, not only young bisexual women will have the opportunity to understand & accept their own bisexuality but young lesbians have the chance to understand about bisexuality and accept bisexual women as individuals not as labels and stereotypes.

Over in the West, things have been a little quiet. Kathy has taken up a job out of Perth so there is little chance of the women's group reforming unless another bi woman is prepared to organise a get together. As for a general Perth Bi meeting, we are still hopeful this will eventuate in early September. Gordon has been out of contact by phone as of late and ABN is not quite sure what has happened. Graham has offered to help get a meeting going and Josh

has indicated he will also help so here's hoping. Elaine tells us that the Curtin Stonewall Club, the Uni lesbian, bi, gay group have moved to a new on-campus location with the Sexuality Information Office & Resource Centre. No more "rude" posters around the Guild if they have been moved down the back of the campus. Elaine also tells us that she represented the lesbian and gay community along with Paul, an Aboriginal gay man also from Curtin, at an event hosted by Resistance WA. This came as a bit of a shock to some of those lesbians and gay men attending. With the National Lesbian Conference fast approaching - October - Elaine has been told she is not welcome despite her many hours of involvement in the Community in Perth. Bi women attending under the cloak of being a lesbian should organise a mass coming out at the Conference. Many lesbians with a Queer philosophy are equally outraged at the banning yet again of Bi-identified women. A new group, Groovy Girls, established under the watchful eye of the Gay & Lesbian Counselling Service WA for young lesbians also is explicitly inclusive of young Bi women and transgenders much to the horror of some in the Service. It is wonderful to see such acceptance and give praise. James from the Service's Breakway Gay Youth Group attended part of the Bi Conference last October and hopefully became more aware of issues for young bisexual men coming to Breakaway for support. October in Perth again sees a month long celebration of Queer Pride. Do get along to events and the march, show your Bi and proud and part of the festivities. Anyone wanting Bi Pride badges or T-shirts check out this newsletter & get in touch.

We would welcome more news from individual bisexual people about what is going on in their lives, their area or town, their newspapers and on their radio stations.

Oh! The competition in the June and July newsletters has been extended by one month only. All entries must be received no later than August 30th, so come on guys and gals get those answers in to win \$30.

POETRY

TO BE THE BRIDGE BETWEEN TWO WORLDS.

Venus.

Her curves of flesh so delicate to the hand
Emanating glamour, she the princess of the land
Bathed in moonlight, the beauty of her eyes
radiates forth like angels in disguise

I protect her with my arms
and whisper to her softly that she'll never see any
harm
Her fine, gentle lips tenderly brush against mine
And I feel pure love for one moment in time

With her fingers interwound through my very own
Like a sword being pulled from a heart of stone
I admire the peaks of her shapely terrain
Our passion was flowering, I could no longer abstain

As two souls came together
and our bodies became one
My love for you shall reign
when all is said and done

Jupiter.

His smooth hardness so fragile to the hand
Full of power was he, the king of his land
Laying in the moonlight with confusion in his eyes
Looking for answers in a still, night sky

He takes me into his embrace
and whispers softly into my face
that the falling star had been a sign
of pure love for one moment in time

With his hands caressing my spine
and his sword shining against mine
His heart throbbed wildly, and I felt the same
Our passion was growing, I could no longer refrain

As two souls came together
and our bodies became one
My love for you shall reign
when all is said and done

We're not torn between two worlds
We're just the bridge between the two
I've loved a guy and I've loved a girl
And if you could choose, would you?

by Charles Manning III.

(QBN Brisbane)

Bisexual Tribe
QUEENSLAND BISexual NETWORK
Queer Nation

BI
AUSTRALIAN
made

OUT AND ABOUT

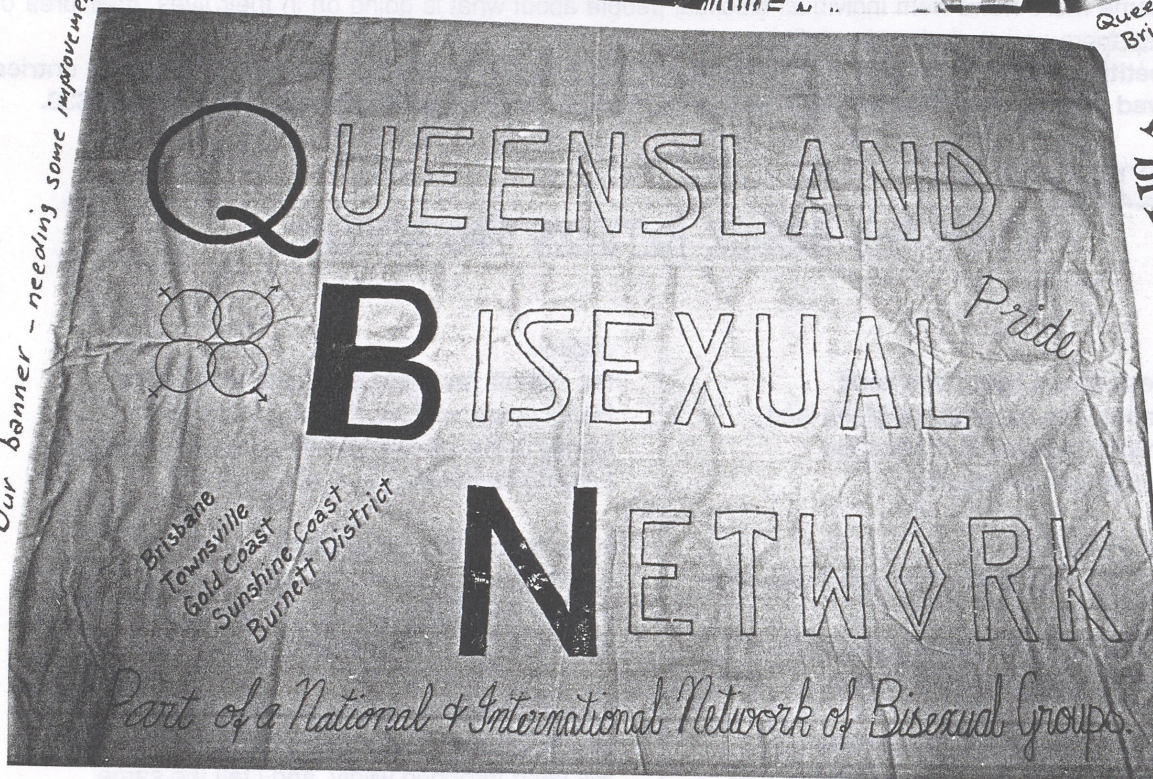
Bisexual Pride on the March.



Queensland Gay & Lesbian Pride March
Brisbane - 26 June 1993

stone wall 26 June 93
Bi Pride
Brisbane

Our banner - needing some improvements.



As two souls came together
and our lives became one
My love for you is true
when I see you
As two souls came together
and our lives became one
My love for you is true
when I see you

Dancing on the Victoria Bridge - stopping all traffic for a couple of minutes.
The other side of the Q.B.N. banner - the A.B.N. banner.
Brisbane 26 June 1993.

BRISBANE
Bi Women
PRIDE

Luke, Wayne, Tonya & Teresa at the Q.B.N. stall.



1993 Gay & Lesbian Drink Festival Fair Day, Brisbane 26 June 1993.

A Pride Festival Event by Q.B.N. (Brisbane).

OUT AND ABOUT



Bisexual Women's Forum + Workshop - Chalice House Cafe, South Brisbane 4 July 93.

Some of the people at the QBN (Sunshine Coast) Barbecue on July 17, 1993



Cotton Tree, Maroochydore.

OUT AND ABOUT



Stonewall
Rally + March
26th June 93.
Darlinghurst to
Kings Cross.



Sydney
Bisexual
Support
Network

SYDNEY
BISEXUAL NETWORK
Stonewall 26 June 93



Bad attitude

Dear Editor,

Jane Clements, co-convenor of the Gay and Lesbian Rights Lobby, has a real bad attitude. Fancy telling us (Q40) that the gay and lesbian community is a diverse community with diverse groups each catering to an aspect of that diversity. Next she'll be telling us that the heterosexual community is a diverse... blah... blah... blah!

She seems to be implying that because of this diversity, the critics of the GLRL's constitutional position on bis and trannies are (i) adopting a "thought police" attitude and (ii) being emotional and not open to rational debate and therefore (iii) they should take their concerns somewhere else.

The words "gay and lesbian community", don't add up to an empty phrase. It's a meaningful phrase constantly being used. It's obvious that we can generalise about this community and about what we believe it should be. This surely is not to adopt a "thought police" attitude!

For example, it's quite legitimate for anyone to insist that this community reject the ideas of gay Nazis. And Jane Clements herself says that the GLRL supports abortion and Aboriginal rights. Is this the result of the GLRL being heavied by the 'thought police'? Of course not. There are some of us who aren't very impressed by that hoary, male heterosexual excuse-for-an-argument which confuses emotions with irrationality.

It's difficult to understand how JC can say, if she respects the views of bisexuals, that "there are no areas where bisexual people are denied rights, where it is not because of homosexual activity". Bis aren't confused people who are hetero one moment and homo the next but who are bi.

From Capital Q
2 July 1993.

QUEER: WHAT'S IN IT FOR BISEXUALS

ATTENDING THE FORUM 'The Politics of Queer — the way ahead or a new conservatism?', I found that there is still a lot of confusion about what a queer politics is. There is no consensus on queer, but we are still able to spend hours talking about how we think it will impact upon us. We think it will touch identity, methods of political action, alliances, or even our relation to mainstream society, all in ways that one camp depicts positively and the other negatively. It would appear that there is more than one queer here!

So what forms of queer could be useful in the emergence of bisexual pride?

Obviously a queer politics would need to embrace the development of pride in bisexual orientation. It would need to recognise that hetero/homo dichotomies are destructive and inappropriate constructs to employ in a queer politics for bisexual pride. Not only do they encourage many bisexuals to feel divided internally, but are practically useless for any analysis of sexual oppression, as the source of our sexual oppression is the ideology of heterosexism. A queer politics that does not involve the deconstruction of heterosexist and

sexist ideologies will contribute to the oppression of bisexuals.

Queer politics as a method of political organisation will only be useful if it is clear what it is that unites us. If inclusion is simply an issue of which identities are queer, there's bound to be identities which won't be included due to the relative power disparity between the various identities within our community. For example, while gay is assured a leading role, lesbian is less secure; most vulnerable to exclusion are positive people, bisexuals, transgender people, SM leather people, etc. If queer membership is decided on the basis of power, then there will almost certainly be losers and a very uncohesive political agenda, or a potentially self-destructive one. Bisexuals would be best to not involve themselves in such a queer 'list', and be at the whim of how the queer power-brokers choose to perceive our activities.

Queer typified as the 'melting-pot of identity' is not beneficial for bisexuals for much the same reason. Present power inequalities between the various identities make queer a fairly tasteless broth for bisexuals. Queer as an all-embracing identity would also

embrace the power inequalities of the present.

As long as certain gay and lesbian leaders devote their time and energy to create a bad name for queer by using ridiculous pejoratives (from Richard Cobden — 'neo-Nazism' and the 'Khmer Rouge' (!) to Paul O'Grady's most helpful insight that "there are practical constraints"); the achievement of a strong united movement against heterosexism under the banner of queer may well be impossible. Why such leaders would fear a strong united front of those resisting oppression is unclear. Perhaps the word 'queer' scares them. Perhaps it's simply personal differences. Perhaps they prefer division. Perhaps they have no interest in giving up power to make a stronger community.

Queer needs more coverage and definition. It needs to be made into the 'way ahead' for bisexuals to use it. But if, by default or slander or whatever, it becomes unworkable, then we must drop it. It might well be the most beneficial way for bisexuals to grow in pride, but if it doesn't work or isn't allowed to work, we must foster our pride in other ways.

Queer 'hurt'

Dear Editor,

At the Stonewall Debates, Jane Clements stated her fear that the word 'queer' would make lesbians invisible again, and she for one, would not have it. Can she not see that taking this stand, without offering or asserting any alternative, has dumped some very hurt people into the same fate that she is so desperately trying to avoid!

The word 'Gay' used to supposedly include everyone in the community, now, 'Gay and Lesbian' publicly excludes Transgender and Bi people.

Cath Jennis in issue 36 of *Capital Q* asked what comes next if the Rights Lobby becomes Queer? The Sydney Lesbian, Bi, Transgender and Gay Mardi Gras? Is this too long for people? Is there solidarity, and family? Can't we work together to find a way to publicly include everyone that we agree on?

From Sydney Star Observer
9 July 1993.

The thing that amazes me is that lesbians have been in the same position bi's and trannies are in right now, and yet one absent-minded lady stood up at the debate and said that she feels bi's and trannies are just trying to feed off our power. In the same way that lesbians have benefited through public exposure with the 'coalition', we, as bi and tranny, want to unite with you and give you something back in return too.

The big picture here is simple. We are all fighting for the right for sexual preference, the coalition between gays and lesbians has proven to be a successful power lifter. Expanding that coalition to publicly include bi's and trannies will help bridge polarities of homosexual and heterosexual differences because it will fill 'the gap' with everything that naturally fits in-between. If what we are really searching for is freedom, rather than war, then this is the next inevitable step.

Peter Lehner
Member Bisexual Network

Oh yes, and GLRL's poor "overworked volunteer members are pushed to the limit". What else do they expect if they're going to be so damned exclusivist about it all? We want more activists — but not you and not you. As for trannies, why is it so difficult for the GLRL to say that it wants anti-vilification laws for lesbians, gays and trannies?

I urge the gay and lesbian community to put pressure on the GLRL to change its constitution. The GLRL position outlined by Jane Clements undermines the moral basis of our community's campaign for its human rights.

S. FOSTER, POTTS POINT

The bravery of being bi

Dear Editor,

There is a lot of bi-phobia expressing itself in our community at the moment that needs to be addressed.

What is bisexual? Is it possible for a person to be sexually attracted to both men and women at the same time? Or are bisexuals just sitting on the fence, not facing the truth, sexually confused, and avoiding making a responsible choice?

Many gay people once claimed to be straight or bisexual before acknowledging that they were really gay. How do we know that bisexuals are not hiding behind that word, rather than facing the truth?

And will bisexuals, with their heterosexual behaviour, come into and invade gay space without any respect for how it makes gay people feel? A lot of gay people don't want to be around heterosexual behaviour, it makes them feel uncomfortable, angry, and represents a 'minority' that does not include them.

The cover story (SSO 213) reporting Lesbian HIV risk, brought forward some interesting statistics. HIV educator and doctor, Sue Brumby, stated that it is a social faux pas for lesbians to have sex with a man, and often these women are put into Coventry. No-one talks about it. The LIP survey of 520 women who have sex with women found that 36 percent of those surveyed had sex with men in the last five years. Jo Alley, a librarian at ACON, and one of the survey's authors, said that the lesbian community tries to downplay things that threaten it's sense of self cohesiveness, but unless people can be open about behaviours that may place them at risk, it is extremely difficult for education to be effective. She also expressed concern that the report may fuel media portrayals of lesbians as sexually confused.

It is becoming very clear that the gay, lesbian, bi, leather and transgender community is very diverse. I, as bisexual, resent being accused of being sexually confused, hiding behind a facade and unable to face the truth. I think it is braver to come out as being bi than it is to come out as gay. We are being hit from both sides of the fence. Straights seem to think that homosexuals are born 'that way', cannot help being that way, and should be allowed some freedom, while bisexuals have a choice, they are just playing and being irresponsible, and they are endangering straight society's lives with the spread of HIV/AIDS.

From Sydney Star Observer 9 July 1993.

THE DEBATE: NOT SO RADICAL AFTER ALL

ONE ARGUMENT VOICED IN THE debate over the concept of queer is that it is supposedly a generational issue. It is believed that it is younger non-heterosexuals that are more open to the idea of queer while older people are more apprehensive. However, this is not necessarily the case. There are many different interpretations of queer. Also it has more to do with general shifts that are happening in the community rather than differences between generations.

It is definitely true to say that young lesbians, gays, bisexuals and trans have grown up to enjoy the benefits of many years of political activism by our older comrades. They have a lot more choices. It is certainly easier to grow up now than it was before.

There are many different definitions, interpretations and criticisms of the concept of queer. To some it is an umbrella term for lesbian, gay, bisexual and transgender. Some say that this incorporates too many agendas and that there will be a loss of focus. In addition there is the risk of forming alliances with those who don't share our interests.

Some say that queer means a

loss of identity and that no-one will be able to call themselves lesbian or gay. Others say that this is nonsense. To others queer is a rejection of hetero-patriarchal norms. Also there is the criticism that queer is a term that largely has reference to men and that once again women will be losing out. The list goes on.

Given this, it can't be easily said that queer is a generational issue. It really is an issue of individual interpretation. However, there is a shift towards including bisexuals and transgender people in the current gay and lesbian community. I could safely say that one of the interpretations of queer that is agreed on by many people is that it is about being inclusive of all non-heterosexuals. There is evidence to suggest that this shift is taking place and is more accepted amongst younger sections of the community.

Student groups and organisations that cater for young people are more open to the idea of including all non-heterosexuals. For instance at UTS there is BIGLUTS (Bisexuals, Gays and Lesbians at UTS) and Macquarie

University GALA (Gay and Lesbian Association) is now called Queer Bits. In addition there is Queer Collaborations, the inter-campus student network. GalTaS includes all non-heterosexuals in its membership.

Many older activists, who spent years battling under the banner of gay and lesbian (or more precisely gay) liberation and also those who have vested interests may be more resistant to this change.

However queer doesn't mean that there is a rejection of lesbian or gay. It is about being more inclusive.

Basically, as I see it, it is a natural progression in the community, rather than a difference in generations. The community today is a lot different than what it was, say, ten years ago. At that point it was still known as the 'gay community'. After much debate there was a shift towards the gay and lesbian community. Now we are in the process of shifting again.

Maybe this whole debate about queer has been blown right out of proportion. Really it is not that radical at all.

Why no queer agenda

Dear Editor,

I have resisted becoming involved in the 'Queer Debate' because it seems time wasting. It is unfortunate that bisexual and transgender people now feel excluded from the community.

There are important reasons why the agenda should not be expanded. The gains over the last 20 years have been impressive but the male heterosexual community have not given up their goal of driving us back into the closet.

It suits their agenda to have us labelled as bisexual or transgender. That is on the fringe of their sexuality which they see as the only true sexuality. The old

'child molester' label won't stick anymore because their own women have now labelled them as the child molesters.

Even now more than 80 per cent of gay men (I don't know the figure for lesbians) are not prepared to 'come out'. Coming out does not mean telling the person you are in bed with your sexual preference. It means telling your family and friends and if possible your work colleagues.

When we get to the stage that 50 per cent of gays and lesbians are out of the closet then we should consider expanding our agenda because by then there will be no stopping us.

Bob Clayton
Darlinghurst

Sydney Star Observer 23 July 1993
also in Capital Q 16 July 1993.

This is an outrageous letter! Our Movement is not a heterosexual plot to undermine the gains made by years of struggle by gay, lesbian, bi + tranny people.

In addressing these accusations, I notice that the relative safeness these days to come out as a homosexual, compared to the past, has greatly improved AIDS education and safe sex practices. It is important that support is now given to the bisexual movement, so that any spread of disease and phobia can be stopped.

Peter Lehner
Member Bisexual Network
Clovelly

Sydney Star Observer
23 July 1993.

Go for it Peter. It is great to see you take an interest in what our media say, report and are fed by others. Keep up the great work.

WHAT'S SAID

This is the story that has Richard Cobden threatening legal action. It is not def amatory + not hurtful unlike his remarks on June 30th. We may have got it wrong but it looked great. Sorry R.C.
From Sydney Star Observer 23 July 93.

WHERE ON THE BELL CURVE?

"The Mardi Gras is the greatest vehicle for human liberation in the history of Sydney, and every year it wins more friends, affects more young people, and becomes more powerful. It's exploding taboos that have been around for two thousand years. It's proving that the population isn't just ten percent — it's more like forty, since everyone, given half a chance, is really bisexual."

— Richard Cobden, present Secretary of Sydney Gay and Lesbian Mardi Gras Ltd, quoted in *Outrage* October 1992

JUDGING FROM HIS RECENT STANCE at the Sydney Stonewall Debates, it seems that Mr Cobden wants to only include bisexuals when it suits him, but exclude them from any expression of their sexuality that is non-homosexual in 'lesbian and gay society' (in much the same way that the Catholic Church accepts homosexuals but not homosexuality).

Now, I'm not so sure I'd agree with that last bit of Cobden's pre-exclusionist quote; "everyone, given half a chance". I know that I've publicly worn the label 'pansexual', but that doesn't mean I'm champing at the bit (so to speak) to rub rude bits with the first person of the same genital configuration that makes themselves available. I find myself attracted to women occasionally (particularly gender-role-challenging women), and I love flirting with lesbians, but my sapphic desires have only been fully consummated once since my genital realignment, and it is said that "one swallow does not a summer make".

Nevertheless, I enjoy the company of bisexuals (perhaps because my own ambiguity of gender ceases to be an issue), and I like the idea of a space where bisexuality is allowed. That's why I'm a founding member of the Sydney Bisexual Support Network. No one there is insisting on bisexuality, or that any member identify as bisexual, or even (as charged at the Stonewall Debates) upholding bisexuality as more advanced state. Rather, we create a space where bisexuality is allowed and accepted and supported. I want a world where I (and every other individual) is free to express and explore their sexuality, which is a very different thing from demanding that everyone be bisexual, or, indeed, insisting that "everyone, given half a chance, is really bisexual".

Personally, I suspect that a statistical representation of the range of human sexual desire would be a standard distribution curve, that bell shaped thing we learned to love or loathe in high school mathematics, with most of the population in the middle, and those of exclusive homo- or hetero-orientation at each end. But what would I know?

Someone recently asked me if my sex work clients are straight or gay. I suspect a great number of people don't define themselves in those terms. The majority of my customers just want a good head job; whether they see me in terms of male or female (and thus themselves as gay or straight or bisexual) is, I suspect, mostly irrelevant.

Indeed, the majority of men who have sex with men do not identify as gay,

according to AIDS-preventative research. Do we exclude them from our movement because they don't have the same badge on? Who is this revolution for? Everyone? Or just those who don't challenge the gay mafia?

It is the idea of freedom of sexual expression that is threatened by the heterophobia and biphobia that I observe and experience in some areas of lesbian and gay society.

Some homosexuals may feel justified in their attacks on breeders and their misogynist disdain of "fish", but it seems to me that they're just living out the oppression they suffered in the straight world. If we behave no better than our oppressors, then surely we are as morally condemnable.

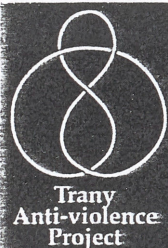
Sure, being just lesbian or gay is okay, but if all we work for is a world where only heterosexuality and homosexuality are acceptable, then how are we better than Fred Nile, who wants a world where only Church-sanctioned heterosexuality is acceptable, and anti-bi/homosexual vilification/discrimination is justified in the name of God?

Let us have bigger hearts than those who have excluded and oppressed us from fear and ignorance. Let us lobby for Anti-Vilification and Anti-Discrimination legislation, not only "on the ground of homosexuality" but on the grounds of sexuality, homo-, hetero- or bi-, and of expression of gender, whether "normative" or transgender.

■ NORRIE MAY-WELBY

STOP PRESS

The Trany Anti Violence Project and ACON proudly present a gala screening of Sally Potter's *Orlando* at the Academy Twin, Wednesday August 11 at 9.30pm. At last, a chance to see the gender fluid piece of the year with an audience to match. Clover Moore will speak, the Sisters will bless and refreshments will be abundant. Prospective attendees should come wearing the apparel of the period, or at least of any gender not their own. Tickets \$20/\$12 from The Bookshops and the Aca Twin.



HELP STOP THE VIOLENCE

RONIN FILMS, ACON and
TRANSGENDER LIBERATION COALITION
present a gala screening of

ORLANDO

9.30pm Wednesday 11th August at

THE ACADEMY TWIN PADDINGTON

All proceeds to ACON and Trany Anti-Violence Project

Come in costume or cross-dressed

Proudly sponsored by TLC, ACON, PRIDE, Mardi Gras,
AIDS Trust, Sex Workers' Outreach Project,
Gay & Lesbian Anti-Violence Project, capital Q



*From a Report on the
International AIDS
Conference - Berlin by Adrian Flood.
From National AIDS Bulletin
July 1993.*

A number of sessions I attended added to the growing recognition amongst AIDS educators of the gap between sexual identity and sexual practise. I listened as researchers detailed gay men having sex with women, lesbians having sex with men, gay men having sex with lesbians and a host of other combinations.

To give just one example, a study of 483 lesbian and bisexual women in San Francisco found that "lesbian and bisexual women report substantial levels of unprotected sexual intercourse with men, including gay/bisexual and injection drug-using men".

Are they trying to tell us something new. We have known these facts for ages, some of us are still identifying gay and lesbian (see Personals).

QLD gays get police support

BRISBANE After years of infamous opposition to the gay and lesbian community, the Queensland Government and Queensland police force are engaging in a new era of community liaison and co-operation.

The Minister for Health, Ken Hayward, launched the "Report It" anti-gay violence campaign and the first Police Gay Consultative Committee on Tuesday.

24-hour hotline

The anti-violence campaign will be operated by the Anti-Violence Council (AVC) and will establish a 24-hour hotline for gay men, lesbians, transnics and bisexuals to report anti-gay violence, according to AVC Convenor, Nick Ward. A police officer has also been appointed as Central Liaison Officer for the community.

The launch follows two years of hard lobbying for government action over anti-gay violence. It also follows the particularly severe high-profile bashing of an 18 year-old man in Fortitude Valley earlier this year, which left him with severe brain damage. **Q**

*From WestSide Observer
July 1993.*

The following letter appears in an edited form due to space restrictions, and not due to any attempt to censor the views contained therein. — Ed

bifocus

Dear Editor,

I am very disappointed, or maybe that should read outraged, by the May issue of WSO. I am just numb after reading your editorial "Asleep at the Desk". Maybe you have been asleep or maybe you are goading people to write in.

As you and many of your readers will know, I identify as bisexual, am out publicly as bi, have been actively involved in gay and lesbian and HIV/AIDS issues, politics and rights, bisexual politics and contributed to or supported many of the groups in Perth's gay and lesbian community during my four years there. Some of your comments therefore distress me. How can you question whether there is a "bisexual lobby"? We have always been there as individuals fighting alongside lesbians and gay men against heterosexism and homophobia, discrimination and violence since Stonewall. The gay and lesbian community, or its leaders, have either called us gay men or lesbians or gay supporters, never acknowledging our own identity, thus keeping us invisible.

Our contribution to the community has therefore gone unrecognised. What we are saying now is that we want to be acknowledged for who we are - bisexual men and women. We are here and deserve respect. Even one bisexual person pushing for change constitutes a "bisexual lobby", but we are thankful we have many more than just one.

In Perth bisexual women and men have been involved in all Pride Marches since 1990, the Stonewall Day March, the Pride Collective and a number of other activities, groups and committees. I acknowledged in January the support myself and WABN had received from WSO. Your support for bisexual inclusion or visibility, however, seems to have declined to nil.

*From Capital Q.
9 July 93*

WHAT'S SAID

Yes you cut out the bit on thousands of bisexuals marching in Washington (that's twice now)

While we look at the issues for all 'queers', it is very apparent gay men and lesbians often overlook issues for non-gay and lesbian queers. Bisexual men are bashed and arrested at beats too, but without my lobbying they would not have been included in a brochure prepared to promote the reporting of violence and harassment. It is easy to dismiss the special needs and issues for married bisexual and homosexual men and women, the trauma to them, their spouses and children. Marital breakdown, isolation and even suicide may be the only options left. If we are a caring 'community', we should address these needs not just those of single gay men and lesbians.

It is along those lines, that we take particular offence to "Breeders in Toytown". Not only bisexuals but many gay men and lesbians are parents, or would like to be, and therefore are "breeders". How bigoted the use of the word "breeders" has become in some gay circles. It is being used to spread hatred.

We attack similar bigoted terminology in the mainstream press. One would expect higher standards from the gay press towards a group of people, many who are supportive of gay issues. How insulting the use of this word, towards our parents, grandparents, sisters, brothers and friends, not all who have abandoned us because we are queer, gay, lesbian, bi, transsexual etc. I do not believe there is a deliberate plot on the part of bisexual or heterosexual couples to subvert gay clubs, gay space or claim to be better than gays and lesbians. We should be fostering understanding of our culture and lifestyle. No one should be subjected to or have to put up with unwanted advances, be they a pinch on the bum or whatever, regardless of their sexuality, looks, or how they dress. Not everybody goes to clubs to "get picked up". Offensive behaviour by anyone should be met with a warning or, if severe, with expulsion from the club.

You will be pleased to know that bisexual men and women will be marching on June 26th in Brisbane, Sydney and Adelaide. The Perth Bi-group has a new contact person - Gordon, (09) 345 1720, whom along with several other bisexual people in Perth hope to get the group up and running again. A new bi group has formed on the Sunshine Coast with new groups about to form in Townsville, Melbourne and the Gold Coast.

The bisexual movement is here and the gay and lesbian community can either count on the bisexuals involved as their allies or reject them like GLRL and the Australian Council for Gay and Lesbian Rights. We trust WSO will remember in future that bisexual men and women in Perth's gay (and lesbian) Community subscribe to and/or read W.S.O. Please show us a little recognition.

Wayne Roberts
Australian Bisexual Network

In the cartoon referred to, a particular behaviour pattern was satirised and there was no attempt by the artist to include anyone under a blanket umbrella term, or to insult people who choose to have children. The behaviour pattern described in the cartoon strip was an accurate portrayal of the problems encountered by gay men and lesbians, and others who identify and empathise with them, in the past year in Perth venues. This is a problem that many of the opponents of the 'queer' agenda have identified as one outcome of the push for lesbian and gay organisations and venues to leave all doors wide open. The behaviour of heterosexual males, particularly towards lesbians, is often highly offensive, and 'Breeders in Toytown' was making a point about the reaction of the same men when the tables are turned.

Since, as stated, many gay, lesbian and bisexual people do choose to have children, it is difficult to see how 'breeder' is any more offensive than 'queer'.

WSO is quite open to the debates about 'queer' and the inclusion of other sexual minorities in community based groups, as all gay and lesbian journals should be. On the other hand, WSO considers itself to be gay media, and not 'non-heterosexual' media — Ed

WHAT'S SAID

anti-bi line

Dear Editor,

Why is it that the gay and lesbian community continue the bigotted discrimination we loath, despise and fight to change?

I was horrified to discover the animosity that exists between gay men and lesbians, only then to see the overall negative reaction of both groups toward bisexuals. Where do these ideas come from, and who is out there spreading this hatred and negativity? From what I have seen personally, the problem isn't a focus for the young. Many young gay men I know are quite comfortable with bisexuals, lesbians, etc. Except, I might add, when at large venues such as gay bar/clubs or functions, where the ruling party influence exists.

I look for a society where discrimination of any form no longer exists. Yes it is a Utopian ideal, but I'm sure I'm not alone in this vision. Surely it is obvious that fighting amongst ourselves is not going to accomplish anything positive.

Daily I fight with stereotypes that have been built up through experiences and others influence. In any situation I know these stereotypes to be inaccurate or simply false, so being an "aware" individual I'm ridding myself of them.

As minorities, we are hated, despised, ridiculed, attacked and generally demeaned daily. But I refuse to blame the group for the actions and views of an individual. Being hated or despised by a heterosexual, lesbian, gay male, bisexual, etc. does not represent the views of all.

To change society's stereotypes of you as an individual, you must approach it as an individual. Accurate communication and education is imperative. But more importantly, a willingness to hear and understand. An awful lot of people in the gay and lesbian community seem to have taken their facts, come to conclusions and judged everyone by them. This neither allows for individuality in others or open communication.

From West Side Observer
August 1993.

I am myself a bisexual man who is out and comfortable with it. I often receive stereotyping due to my bisexuality. Here is an example. Often heterosexual friends suggest that "I'll meet a great woman and stop being confused". More interestingly, gay friends often say "I'll meet a great man and stop being confused". I must now point out I am neither weak or confused about my sexuality. I am sexually attracted to both some men and women. End of story.

At this point I must strongly agree with Wayne Roberts' (Australian Bisexual Network) letter last issue. But was disheartened with the Editor's comment. I whole heartedly hope that the points in this letter (and possibly that of Wayne Roberts) were no great revelation. This should show you too are aware and striving towards a similar goal. If it was eye opening then please consider what you've read and digest it.

P.S. If disabled people are now termed physically or mentally challenged, what therefore is a non-diminutive term to express all non-heterosexuals?

Rik T

Who ever you are Rik T., a vote of thanks from me, Wayne, for writing in to W.S.O. and supporting my letter in the previous issue. More bisexuals need to speak out to let them know we are about, we read their (our) papers and we will not take shit.

SAFE SEX
BI
ALL MEANS

THE RIGHT TO LIVE FREE AND THE FREEDOM TO DIE

THE GUARANTEED RIGHTS OF people faced with life threatening illnesses to choose treatments they deem beneficial to themselves, including experimental drugs, and the right to choose how they want to die, was among 14 demands read out during the 1993 Stonewall celebrations.

Stonewall organisers stated, to much applause, that placebo trials are inherently unethical when they are the only means of access to a particular treatment and should be abandoned and worldwide access to new drugs and treatments should be facilitated.

Other demands included:

- An end to all HIV/AIDS, sexual, gender and racial discrimination; in particular in the areas of family diversity, foster care, adoption, and child custody.

- Stronger legislative protection from discrimination against sexual minorities; no exemptions for insurance and private schools.

- Reproductive freedom and choice; access for lesbians to donor insemination programs; protection of reproductive rights of women with HIV.

- Repeal of summary offences legislation; an end to

arrests on beats.

- Equalise the age of consent for sex between men.

- Increased resources for HIV education, care, support, and research.

- Social and legal recognition of same sex relationships.

- Redefine family to include the full diversity of household structures and relationships.

- No restrictions on international movement or immigration of people with HIV; no quarantine.

- Explicit, sex positive education programs in schools which affirm the sexuality and dignity of gay men, lesbians, people with HIV, bisexuals and transgender people.

- An end to violence against lesbians, gay men, people with HIV, bisexuals, drag queens and transgender people.

- Anti-discrimination legislation for trans to include anti-vilification.

- Visibility, recognition, acceptance, and support for the rights of indigenous lesbians, gay men, bisexuals and transgender people. We demand this not only from the straight community, but also from the communities of indigenous people, and from other lesbians, gay men and transgender people.

Demands read out at Sydney's Stonewall Rally+March
26 June 1993.

from Sydney Star Observer 9 July 1993.

Homophobe sacked

WASHINGTON A US Air Force general who criticised President Bill Clinton over his support for gays in the military has been fined \$US7,000 and compelled to retire.

Speaking to 250 Air Force personnel in the Netherlands, General Harold Campbell called Clinton a "gay-loving, pot-smoking, womanising and draft-dodging Commander-in-Chief." *Q Capital Q 16-7-93*

ROMANIA A growing list of arrests and routine torture of gays is being collected by Amnesty International and the International Lesbian and Gay Association, despite government claims that no gays have been arrested since the overthrow of Ceausescu government in 1989. The police newspaper *Timpolis* has detailed the arrest of several gays under Article 200 of the penal code, with possible five years imprisonment. The ILGA is urging letters calling for the repeal of Article 200, paragraph 1, to: The Minister of Justice, Petru Ninosu, Bulevardul Kogalniceanu 33, Bucharest.

S.S.O. 9-7-93.

manely men

Dear Editor,

I would like to let your readers know about my network. it is a penpal network for gay and bisexual guys with long hair: students, thrashers, hippies, rockers, headbangers. There are no fees to join.

To join, please send a recent photo, self-description and International Reply Coupon to cover return postage. Write to: MANE MEN, PO Box 231, Station B, Ottawa, Ontario, CANADA, K1P6C4.

Any ideas or offers to expand this into a business are most welcome.

Brian Strader
OTTAWA, CANADA

From W.S.O. Aug 1993.

Misconceptions about 'third sex'

Straight - Bi - Gay ?

JAKARTA: A recent study of male transvestite (men dressed as women) prostitutes here has revealed that high school students make up 50% of their clientele. And in-depth discussions show that both sex-workers and students harbour dangerous misconceptions about AIDS.

"Anto", 17, visits male prostitutes because he is certain that only women sex-workers could infect him with a sexually transmitted disease. His friends have developed symptoms after visiting women prostitutes, but he has concluded that because he has developed no external symptoms (a genital ulcer or a discharge), it is safe to have sex with men. It is also cheaper for poor students to engage a male transvestite who charges as little as 3,000-5,000 rupiah (US\$2-3).

"Anto" has never received any AIDS education at school. He is unaware that his behaviour is risky, having formed the impression from sensationalist newspaper headlines like "AIDS Hits America" or "Famous Actor Dies of AIDS", that AIDS is a Western phenomenon and attacks only rich people and the gay (homosexual) community. There has been little press coverage in Indonesia on the impact of AIDS in Asia or Africa.

When questioned, male students said they considered transvestites "a third sex." The students therefore did not see sex with them, whether oral, active or passive anal intercourse, as homosexual.

Poorly-educated male transvestite prostitutes in Jakarta hold equally dangerous views about AIDS. Group discussions and personal interviews conducted by the Working Group on AIDS found that although male prostitutes have heard about the disease, they believe that only sick-looking or emaciated customers put them at risk. They feel safe relating sexually with healthy-looking men and rarely use condoms or provide them for their clients. Also, condoms are often unavailable in Indonesia, and students report they are too embarrassed to purchase them in a public place.

Fortunately, the small group of 114 male prostitutes in Jakarta who volunteered to take the HIV blood test at the School of Medicine of the University of Indonesia all tested negative for HIV. But thousands of male prostitutes in Jakarta and Bali, whose clients are often European, Japanese and Australian gay men, are vulnerable to infection.

Although the Working Group on AIDS reports only 12 cases of AIDS, with another 27 testing HIV positive, the researchers believe many more people with high risk behaviours are infected. And male-to-male transmission accounts for nine of the 12 cases to date.

"Anto" and his peers continue to be at risk of contracting HIV, and their unsafe sexual behaviour could also lead to the future infection of their girlfriends, wives and children. Although detailed and frank

AIDS prevention education is urgently needed for all youth, not even basic sex education is provided in state schools. A 1988 study of 400 students conducted by the University's department of psychology showed only 2.3% received information about sex from their parents.

Parents are worried that their sons visit prostitutes and according to one father, "the sex industry should be eradicated completely". Teachers have commented that it is time the government did something about AIDS and that the time has come to start sex education in schools.

One non-governmental organisation, *Pelita Ilmu* (Scientific Light), active in disseminating information about health issues and AIDS to young Indonesians, is training teachers and leaders of student organisations to be AIDS prevention educators. Yet *Pelita Ilmu* is working on a small scale and with minimal publicity because next year is "Visit Indonesia 1991", and the government is concerned that publicity about AIDS will cause Indonesians to fear that that tourists will bring AIDS with them to this island nation. /S. Samsuridjal/Working Group on AIDS.

From: World AIDS No. 12.
November 1990 P.10-11.

Seems as though these articles tell us about bisexually active men!

✈ RUSSIAN SURVEY OF GAY SEXUAL BEHAVIOUR

From National AIDS Bulletin, July 1993.

A growing awareness of HIV/AIDS issues, coupled with widespread social changes in Russia, have prompted a study on various sexual dimensions of male homosexual experience in Russia. The study involved the surveying of 160 gay men aged 18 to 35 years.

The results revealed that 33 per cent of respondents had not had sexual intercourse with a person of the opposite sex at any time. About one third had had more than 20 same-sex partners, and one sixth had had more than 50. Only 28 per cent had had fewer than six partners. At the other end of the spectrum, 10.6 per cent had had more than 10 women partners.

38.8 per cent of respondents had been involved in a long-term relationship for several years, but 16.3 per cent stated that they never maintained a relationship for longer than a few days.

Considerable attention was paid to the motivation for new affairs. The most frequent answer at 47.5 per cent was "looking for a proper stable partnership"; preoccupation with sex and hypersexuality were mentioned by 28 per cent, but various forms of hedonistic motivation (desire for new emotional pleasure, having a good time) were cited by 50 per cent.

In relation to safe sex, it was reported by 38 per cent that they never used condoms, 30.6 per cent used them only in high risk situations, while only 5 per cent almost always wore a condom. Only 38.8 per cent took any precautions against AIDS or felt themselves to be at risk of HIV infection.

The most alarming finding was that the majority of respondents were not interested in modifying their lifestyle or sexual behaviour, and did not envisage using safer sex techniques.

IGCA Bulletin June/Aug 1993

TURKEY The first ever Lesbian and Gay Pride Day celebrations have been crushed by authorities, with organisers arrested, public displays banned and foreign delegates arrested, threatened with strip searches and "HIV tests" before being deported. The Governor of Istanbul ordered the event cancelled for "security" reasons, then instructed all hotels in the city to ban anyone connected with the event from staying there. Among those deported was Berlin Senator, Annette Detering, and members of the London based NAZ HIV/AIDS Project for Middle Eastern Men and the national German organisation Deutsche AIDS Hilfe. When 22 members of Amnesty International tried to hold a media conference to condemn the clamp-

down, police arrested them for "holding an illegal demonstration" and deported them. Amnesty has joined the International Lesbian and Gay Association in calling for protests against the Turkish actions.

BRAZIL The mayor of Coqueiro Seco and his father, along with three military policemen, have been arrested for the brutal murder and mutilation of openly bisexual town councillor, Renildo dos Santos. The body of dos Santos had been hacked into pieces and scattered around waste ground near the town. After surviving two attempts on his life, dos Santos left a note saying that if anything happened to him the mayor would be to blame.

From Sydney Star Observer 23 July 1993.

The
GOLD COAST
BISEXUAL GROUP

invites
bisexual women & men
their partners, family & friends
to a

"Barbie Bi the Beach"

Saturday, 7th August 1993

AT

NORTH BURLEIGH

from 12 noon

BYO food & drink

For location & further details contact:

Wayne (075) 767240

Cindy (075) 307896

A SOCIAL ACTIVITY OF THE QUEENSLAND BISEXUAL NETWORK (GOLD COAST)

The
QUEENSLAND
BISEXUAL NETWORK

invites

All Bisexual and
Bi-Interested Guys

to a

BI-GUY'S FORUM
& SOCIAL AFTERNOON

Sunday, 8th August 1993

at

CHALICE HOUSE CAFE
549 Stanley Street
SOUTH BRISBANE

12 noon to 4 pm

Discussion on being a bi-guy in a straight-gay world
Bisexual Issues: The social and the political
Serious talk--Fun time
Cafe open for Forum only
Food & beverages on sale

For further details contact:

Wayne (075) 767240 or (07) 8572774 w/ends

Jân (074) 429585

A SOCIAL ACTIVITY OF THE QUEENSLAND BISEXUAL NETWORK

The
SUNSHINE COAST
BISEXUAL GROUP

invites
bisexual women & men
their partner or a friend
to a

COAST BI PARTY

Saturday, 14th August 1993

AT

SUNRISE BEACH

7 pm till late

BYO

For location & further details contact:

Rosy (074) 482846 a/h

Lisa (074) 475661 a/h

Jân (074) 429585

A SOCIAL ACTIVITY OF THE QUEENSLAND BISEXUAL NETWORK (SUNSHINE COAST)

The
QUEENSLAND
BISEXUAL NETWORK
Brisbane

invites

all bisexual women,
Q partners & Q friends

to another

BI-WOMEN'S SOCIAL EVENT

Sunday, 15th August 1993

at

HOLUS BOLUS
190 Boundary Street
WEST END

3 pm

Discussion & Sharing
Fun & Laughs

For further details contact:

Kellie (07) 8444593

Chris (07) 2776990

A SOCIAL ACTIVITY OF THE QUEENSLAND BISEXUAL NETWORK (BRISBANE)

Meetings of the SYDNEY BISEXUAL SUPPORT NETWORK

are held on the

2nd & 4th Monday each month

at the

CHILDREN'S COURT BUILDING

66 Albion Street

SURRY HILLS

doors open only between

7.45pm & 8.00pm

SO DON'T BE LATE

*Discussions, planning future social events, workshops,
SBSN & National newsletters, beverages available.*

WHY NOT GET A LONG TO THE NEXT MEETING

For further details contact:

Patrick (02) 3102798

Tanya (02) 6981207 or

Norrie (02) 5586517 after 3pm

DRINKS AFTERWARDS AT OXFORD STREET BAR

Are you a Bisexual Woman or Guy?

The
Queensland Bisexual Network
now has a

TOWNSVILLE BISEXUAL GROUP

*If you are interested in meeting
other bisexual people socially,
make new friends,
offer support to others,
obtain the national Bi newsletter
and be part of a state & national Network*

TELEPHONE

Jeny (077) 712511 a/h

or write to the

QUEENSLAND BISEXUAL NETWORK
PO BOX 490
LUTWYCHE Q 4030

Are you a Bisexual Woman or Guy?

Living in Melbourne or Victoria
then contact the

BISEXUAL NETWORK OF VICTORIA

*If you are interested in meeting
other bisexual people socially,
making new friends,
offer support to others,
obtain the national Bi newsletter
and be part of a National Bi Network & Movement*

WRITE TO

B.N.V.

PO BOX 38

CLIFTON HILL 3068

Building a Bisexual Community / Movement in Victoria.

Meetings of the SOUTH AUSTRALIAN BISEXUAL NETWORK

are held on the

2nd Wednesday each month

at the

BOX FACTORY

(downstairs)

59 Regent Street South

ADELAIDE

7.30 pm

*Discussions, planning future social events, workshops,
National newsletter, badges, T-shirts, beverages available.*

WHY NOT GET A LONG TO THE NEXT MEETING

For further details contact:

Margaret (08) 3446146 a/h

Carol (08) 3447886 or

Serena or Sabina (08) 3525715

REGULAR SOCIAL NIGHT 3RD THURSDAY 9.30pm BEANS BAR, 25&A HINDLEY STREET.

Meetings of the

Queensland Bisexual Network

BRISBANE BISEXUAL GROUP

are held on the

3rd Thursday each month

at the

RESISTANCE CENTRE
29-31 Terrace Street
NEW FARM

6 pm to 7.30 pm

*Discussion, planning future social events, workshops, videos.
National newsletter, badges, T-shirts, beverages available.*

WHY NOT GET A LONG TO THE NEXT MEETING

For further details contact:

Chris ♀ (07) 2776990

Terese (07) 3585516

Wayne (07) 8572774 w/ends

A SOCIAL ACTIVITY OF THE QUEENSLAND BISEXUAL NETWORK (Brisbane)

BI IN THE LAND DOWN UNDER

*Bisexual people speak
out of life and love in
Australia (and New
Zealand).*

To commemorate the 25th anniversary of the Stonewall Riots on the 26-28 June 1994, the Australian Bisexual Network is calling for personal stories from bisexual women and men, partners, parents, children & friends of bisexual and bisexually active people from Australia and New Zealand. ABN would like as much diversity of bisexual people and their life stories as possible. Bisexual people from Aboriginal and Torres Strait Islander heritage and people from ethnic backgrounds are strongly encouraged to contribute thus reflecting the rich diversity we really are.

CALLING ALL BISEXUAL WOMEN

CALL FOR ALL FORMS OF WRITTEN
AND VISUAL WORK FOR AN ANTHOLOGY
BY AND ABOUT BISEXUAL WOMEN

At least half of this anthology will be written and produced by Women of Colour and the book will be published by Sister Vision Press, a Black Women and Women of Colour Press. We are an editorial group of six feminist bisexual women. We are Black, BlackAsian, South Asian, Ashkenazy Jew and white, able-bodied, working - and middle - class. We especially seek the voices of bisexual Women of Colour.

FINAL DEADLINE!! OCTOBER 31, 1993

Share your work with us:

Bisexual Women's Anthology
c/o Sister Vision Press
P.O. Box 217, Station E
Toronto, Ontario
M6H 4E2

If you can, please send your writing on IBM compatible disc and a printed copy. Send self-addressed, stamped envelope (and if outside Canada, International Reply Coupons) for return.

Much detail is still to be worked out but it is planned to publish the stories for release in June 1994. People from state groups will be invited or may wish to volunteer to promote the project and act as a collection base in their state. Material must be accompanied by the author's name and address but this will not be published. Pen names can be used and will be published if requested.

This is a daring project that will be the first of its kind undertaken about bisexual life in Australasia. Material can be of any length. More details will be in future issues of Biways.

Submissions can be sent to:-
DOWN UNDER PROJECT 94
PO Box 490 LUTWYCHE 4030
QUEENSLAND AUSTRALIA.

ON. Hurry to win \$30 gift voucher.

The competition closes last mail on Aug. 30th and the first correct entry drawn from all those received will be the winner of a \$30 gift voucher to the store of their choice, Myers, Darlinghurst Bookshop, whatever. Write you name, address and telephone number on the same page as the 12 names and send it to BI-COMP., PO Box 490, Lutwyche Qld. 4030. The winner will be notified by phone or in writing and arrangements for the \$30 gift voucher made. Details of the result will appear in the Sept. issue of National Biways.

Extended to August 30th only.

28

**BI**

PERSONALS

THESE PERSONAL ADVERTS ARE PUBLISHED FREE. The Australian Bisexual Network reserves the right to edit offensive ads or refuse to publish ads. If you have a complaint about an advertiser please inform ABN and we will contact advertiser or remove personal ad from BIWAYS. All advertisers should contact ABN if they wish their personal ad deleted. Personal ads will be published for four issues of BIWAYS then deleted automatically unless renewed by advertiser. ABN does not accept any liability or responsibility for ads published in BIWAYS. **ABN advises all readers to only have SAFER SEX (use condoms & dams).**

HOW TO REPLY TO ADVERTS: WRITTEN REPLIES ONLY.

1. Place your reply in a sealed stamped envelope.
2. Write the advert CODE on the front centre of envelope.
3. Put this envelope together with \$3 or \$5 for two replies in another envelope (stamps, money order or cheque accepted).
4. Post it to ABN, PO Box 490, Lutwyche, Queensland 4030.

ADELAIDE, SA.

BI GUY 45yrs, married, 6' tall, good looks, interested most things, wishes to meet other straight acting bi-guys 20-45 years for friendship and safe fun times. Only genuine replies please, phone number for quick reply, but all replies answered. Discretion assured and expected. **Code SA-A1.**

ALBANY, WA.

BI GUY mid 40's, married, seeks Bi couple in Albany area for fun safe times, discretion assured and expected. **Code WA-M2.**

BRISBANE, QLD.

COUPLE 30 / 38 married, wife Bi, seek single, adventurous young Bi-lady to help us find fulfillment & pleasure. Photo & phone please. **Code QD-G2.**

BRISBANE, QLD.

BI WOMAN 40, teacher, seeks similar bi or gay woman for friendship, mutual support and understanding. **Code QD-B1.**

BRISBANE, QLD.

BI LADY 50 yrs, married, would love to meet a similar Lady for a loving discrete friendship or relationship. Love nature, cycling, swimming, love to laugh & going to concerts or good films. **Code QD-R2.**

BRISBANE, QLD.

BI LADY 26 yrs. new to area, seeking the company of lady to spend time during day and night with. I enjoy lazy nights, music of all types, walking & intimate dinners. I am average height, a few kgs overweight, long redish blond hair & enjoy life. **Code QD-B4.**

BRISBANE, QLD.

BI LADY 34 yrs. 5'6" of slim build, blue eyes, fair hair, interested in outdoor pursuits, especially sailing & camping. I am a fun-loving person who enjoys a care-free life & seeks a similar lady in both looks & interests. Ideally she would be single & unattached. **Code QD-S3.**

BRISBANE, QLD.

GAY GUY 34yr old wishes to try first time sex with woman. I am clean, discrete & slim. Couple okay. **Code QD-B2.**

BRISBANE, QLD

BI GUY 26yrs, tall, fit, healthy, long hair, good looks, novice looking for Bi guy or couples. **Code QD-S1.**

BRISBANE, QLD.

BI GUY 30's, easy going, tall, slim, good sense of humour, athletic & fun to be with. Would like to meet Bi lady/couple for friendship. **Code QD-M2.**

BRISBANE, QLD.

BI GUY A relaxed, good humoured, easy-going liberated Bi-girl sought by 24 year old Bi-guy, relaxed disposition, many interests. I'm looking for fun, friendship and ? **Code QD-F1.**

BRISBANE, QLD.

GAY GUY 29yrs slim, good looking, only into safe sex wishes to meet a young lady or couple for first time sexual experience with woman and explore my desires and sexuality further. **Code QD-M1.**

BRISBANE, QLD.

BI GUY 38 yrs. young minded, 5' 7", 58 Kg, very fit, passionate, likes horse riding, races, country outings. I am a shy person looking to meet Bi guys (broadminded) for first time encounter & possible relationship. Phone number for quick reply. Genuine. **Code QD-B3.**

BRISBANE, QLD.

BI GUY mid fifties, 6 ft, 89 Kg, fit, non-scene, enjoys safe sex & good company, seeks male any age, passive a plus, videos and non-invasive fun, good conversationalist a double plus. **Code QD-D1.**

BRISBANE, QLD.

BI GUY 24 yrs. 5'4" brown hair, hazel eyes and have a physical disability (walk with crutches) I like going out, movies, nightclubs but also like staying home, watching videos or reading a good book. I would like to meet a Bi-lady 18-25 yrs, who is interested in the same things I am and does not care about my disability (which does not prevent me from having a healthy safe sex life.) Looking for friendship possible relationship. Phone no. and photo (returned) is appreciated. **Code QD-G1.**

BRISBANE N'SIDE, QLD.

BI GUY 30 year old, hairy, moustache, good build seeks same for no hassle fun. Love giving oral. Like men with moustaches. 100% discreet & expect same. Prefer non-scene guys. Photo would be great (returned promptly). **Code QD-R5.**

BRISBANE, QLD.

BI GUY single 42 yrs. 75kg slim-med. build, sensual with attractive looks wants to meet similar single males, females, couples interested in safe Bi-sex. Age open. 1st ad. Discretion assured/expected totally. Phone no. and/or letters welcomed. **Code QD-S2.**

BRISBANE, QLD.

STRAIGHT COUPLE easy going, attractive, friendly couple seek fun-loving, open-minded Bi-lady to share social & intimate times with. Please include photo. **Code QD-S4.**

BUNBURY, WA.

BI WOMAN 32 yrs, slim & attractive, married seeks similar Bi woman or couple for friendship & relationship. Discretion assured & expected. ALA. Code WA-S4.

BYRON BAY AREA, NSW.

MASSAGE. Lomilomi Massage of the Ancient Kahuna Priests of Hawaii, plus Swedish. Relieve tension and stress with aromatic oils, relax to beautiful music in a warm room, let your worries just drift away under the expert hands of a qualified masseur. One hour \$30, 1 1/2 hours \$40, concession \$5 off. Men & Ladies. Milree Park, The Pocket. Phone Ken on (066) 845373.

CALOUNDRA, QLD.

BI GUY 27yrs. easy going seeks Bi woman under 30 with similar easy going nature for friendship/relationship. Code QD-M4.

GOLD COAST, QLD.

BI LADY seeks friendship & future loving lasting relationship from other Bi lady 30 to 45 yrs old. I am single with 9 year old daughter. I lead a quiet lifestyle, enjoying good music, nice dinners & picnics. I am 35 yrs old, a smoker, of medium build, short dark hair, a shy but genuine person. Code QD-B5.

GOLD COAST, QLD.

BI GUY 24 years, tall, blond, good looking seeks guy/girl couple for hot hassle free and safe fun times. Code QD-R6.

GOLD COAST, QLD.

2 GAY MEN 36 & 45 seek Bi or gay guys for fun meetings. Prefer hairy guys, overweight no problem either. One night stands ok. All letters answered. Code QD-R3.

GOLD COAST, QLD.

BI GUY 38 yrs. single, tall, slim, Aquarian, new to coast would like to meet Bi lady or Bi guy under 35 yrs, Gold Coast/Tweed or Brisbane for social outings, friendship & possible ongoing relationship. I enjoy beach, outdoors, nudity, occasional dining out & movies, intimacy & safe sex. Code QD-R4.

GOLD COAST, QLD.

BI GUY outgoing married bi-guy 40's, straight acting would like to meet others married or single Gold Coast / Brisbane. Enjoys safe fun times. Absolute discretion. Code QD-T2.

MELBOURNE, VIC.

BI GUY 28yrs, finding it really hard getting into the gay scene and a straight life too boring. Interested in contacting other bisexual people in Melbourne. Am also be visiting Queensland at least twice in 1993. Code VI-S1.

NOOSA, QLD.

BI LADY, single attractive 35 yrs seeks another lady for friendship and possible relationship. Code QD-A1.

NTH. NSW / S.E. QLD.

BI GUY Hi, I'm a healthy, smooth, versatile, enviro/concious, vegetarian, 25yr old bi guy who gets off on sport, art, dance, the beach but lacks the fulfillment of a bisexual relationship. Code NS-B1.

PERTH, WA.

BI GIRL 24 seeks meetings and friendship with other lady to 40 years, also couples with Bi wife. I don't mind if husband joins in. Please reply with photo and letter. ALA Genuine. Code WA-R4.

PERTH, WA.

BI WOMAN 19yrs, enjoys life, nice looking, sense of humour seeks Bi/gay women for relationship or friendship. Phone number appreciated for quick reply. Discretion assured & expected. Code WA-P2.

PERTH, WA.

BI GIRL 24 seeks f.ship + r.ship with lady any age. Couples also as a guy would be nice also. Photo please. ALA. Code WA-R5.

PERTH, WA.

BI WOMAN 29 yrs, attractive and intelligent, seeks a female for hot, safe, hassle free sex. Code WA-K1.

PERTH, WA.

BI GUY 36 yrs, reasonable looks/build, active sportsman, steady professional job, enjoys dinner parties, music, relaxing with friends seeks Bi girl/couple for long term friendship/relationship. Non-smoking preferred. Code WA-P3.

PERTH, WA.

BI GUY 28 yrs wishes to meet other Bi - males, females, couples to explore and enjoy life with. Transsexuals welcome. Code WA-G2.

PERTH, WA.

BI GUY married, 49 yrs old, would like to meet same or TV for mutual massage, fun safe times. I am slim, well built but not very experienced. WA-D2.

PERTH, WA.

BI GUY 35yrs slim build 5'7", fair, fit & healthy, reasonable looks, enjoys most things, good sense of humour, easy going would like to meet Bi woman for honest safe future. ALA. Code WA-M1.

PERTH, WA.

BI GUY own business, 44yrs, married, 5'7", slimish, fit & healthy, reasonable looks, S.O.H. Into boating (own boat), gym, fishing, BBQ, outdoors, footy & cricket, meeting people. Interested in meeting younger Bi guys, Bi girls, married or single, small build, straight acting, under 5'7" for friendship and possible relationship, possible X-dress ALA. Code WA-B2.

REDCLIFFE / BRISBANE NORTH, QLD.

GAY IDENTIFIED BI GUY 29 yrs old, average looks, dark hair. I am looking for a guy between 20 & 35 yrs old with average looks for friendship, possible relationship. Please include a photo. Code QD-T1.

STH. EAST QLD / NTH. NSW.

BI GUY 30 yrs, fit, slim, married, rides FZ750, seeks similar fit guy into bikes & bike gear to share the best early morning blasts and no-hassle touring or knee-dragging. Prefer masculine non-scene straight-type dude as a riding mate & maybe more. 110% discrete. Code QD-P1.

SYDNEY, NSW.

BI GUY 21yrs, single, slim, good looking, healthy, non smoker/drinker seeking guy/girl for one to one relationship, not into one nighters. Safe sex and honesty a must. Code NS-C1.

PLEASE NOTE: Advertisements from bisexual and bisexually inclined people will appear for FOUR issues only unless renewed. Advertisements from Gay men or lesbians looking for other same sex partners or from straight men or women looking for opposite sex partners will only appear for ONE issue unless they members or subscribers. There are plenty of other avenues for gay men, lesbians and straight people to meet others. It is not that easy for bisexual people thus this service.

Safe sex
Please

30.

Remember H.I.V. is
found in semen, vaginal
fluids, blood and the
lining of the rectum.
Always use condoms
& water-based lube.

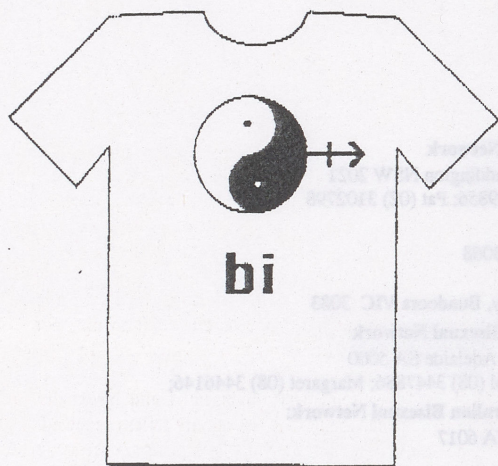
BADGES and T-SHIRTS.

ABN has thought up some interesting slogans and logos for use on badges and T-shirts. There are also the old favourites you have seen through-out previous newsletters. If you want to purchase any of the slogans as a badge or sticker write to us with the slogan of your choice along with \$2 for badges and 20 cents for stickers plus postage.

For T-shirts, we currently have stocks of "I'm too Bisexual for my shirt" in black on white Australian made Bonds cotton T-shirts, sizes Large, Medium & Small. Cost is \$15 plus \$1.50 postage & packaging. If you are interested in any other designs, write to us with your T-shirt size, colour and the selected design and include a SAE and we advise you if it (they) can be done and quote you a price.

A.B.N., P.O Box 490,
LUTWYCHE,
QLD. 4030.

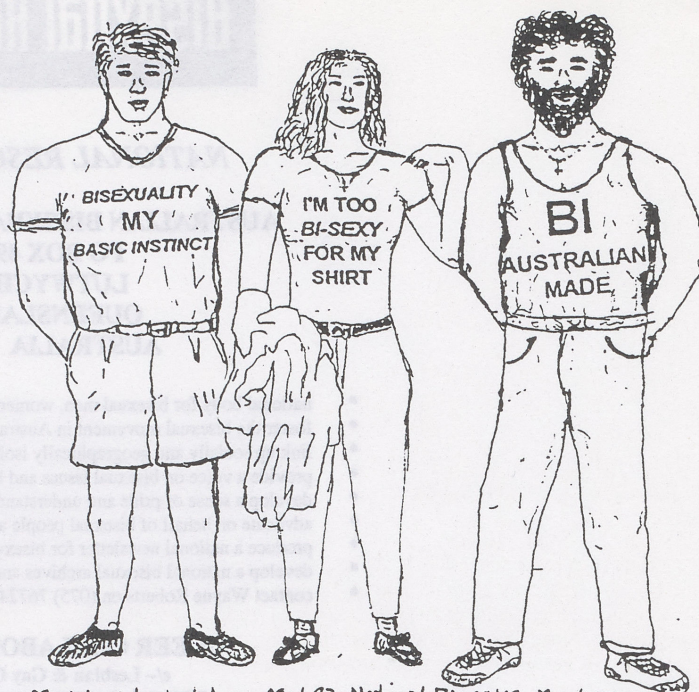
Bisexual Pride T-shirts
are available bi mail
order from SABN



Send \$15 + \$5 postage to:

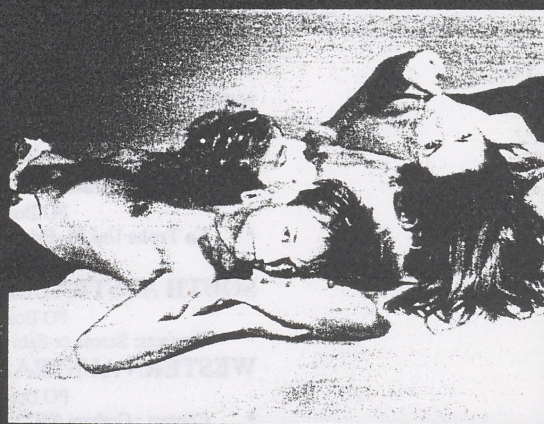
SABN
PO Box 3391
Grenfell st
Adelaide
SA 5000

Poster on display
at Berlin for
International AIDS
Conference June 93.
(From National AIDS Bulletin)
July 93.



Models adapted from Mal 93-National BiWAYS March 1993 by W.P.R.

Wie man sich bettet,
so liebt man.



Bisexualität
ist eine Möglichkeit.

KONDOME KÖNNEN SCHÜTZEN



The way you make your bed is the way you love as well. Bisexuality is an option.
Poster by Deutsche AIDS-Hilfe

Bisexual Resources

NATIONAL RESOURCES.

AUSTRALIAN BISEXUAL NETWORK

PO BOX 490
LUTWYCHE
QUEENSLAND
AUSTRALIA 4030

- national body for bisexual men, women and partners and affiliated groups in Australia;
- foster the bisexual movement in Australia;
- link up socially and geographically isolated bisexual people;
- provide a voice on bisexual issues and bisexual rights;
- develop a sense of pride and understanding in being bisexual;
- advocate on behalf of bisexual people and their partners;
- produce a national newsletter for bisexual people;
- develop a national bisexual archives and resource collection.
- contact Wayne Roberts on (075) 767240 or (07) 8572774 w/ends

QUEER COLLABORATIONS

c/- Lesbian & Gay Officers
SRC, Level 1, Wentworth Building
UNIVERSITY OF SYDNEY
NEW SOUTH WALES 2006

- national network for non-heterosexual/queer students;
- organises a national queer students conference;
- organises Queer awareness on tertiary campuses.

BISEXUAL GROUPS and CONTACTS

QUEENSLAND: Queensland Bisexual Network

PO Box 490 Lutwyche Qld. 4030

- **Brisbane Group:** Bruce (07) 3585516; Chris Q (07) 27769902/h
Wayne (07) 8572774 w/ends
- **Women's Group:** Kellie (07) 8444593
- **Sunshine Coast Group:** Rosie (074) 482846
Jan (074) 429585
- **Gold Coast Group:** Wayne (075) 767240;
Cindy (075) 307896
- **Townsville Group:** Jeny (077) 712511

NEW SOUTH WALES: Sydney Bisexual Network

Box 54, 412 Oxford Street Paddington NSW 2021

- Contacts: Kate (02) 6981801; Adrian (02) 8889856; Pat (02) 3102798

VICTORIA: Bisexual Network of Victoria

PO Box 38 Clifton Hill Vic. 3068

- **La Trobe Uni Bi-Friendly Group**
c/- SRC, La Trobe University, Bundoora VIC 3083

SOUTH AUSTRALIA: South Australian Bisexual Network

PO Box 3391 Grenfell Street Adelaide SA 5000

- Contacts: Serena or Sabina (08) 3525715; Carol (08) 3447886; Margaret (08) 3446146;

WESTERN AUSTRALIA: Western Australian Bisexual Network:

PO Box 111 Osborne Park WA 6017

- Contact : Graham (09) 3542737

They're singing our song

We all know there are bisexual performers in the music industry, but how many bi songs have you heard? Black rock band Living Colour have come to the rescue with a number discreetly called "Bi" on their latest album, Stain. The song is written by two of the four men in the band, but lyrics are not included in the packaging, so you'll just have to listen closely. A reviewer in Rip It Up wrote: "Any humour is from the wrong side of the bed . . . The only light relief is provided by the comical number "Bi" which deals with the complications and pleasures of mixed sexuality". Since the rest of the album is heavy rock with serious lyrics, I wonder just how funny the band really think bisexuality is, or if it's just the reviewer's bias. It seems appropriate that a band who defy preconceived categories by being black and playing hard rock (traditionally white boys' territory, as opposed to soul or rap) should have some understanding of bisexuality. The advertisement says "this album is what the 90s flavour is all about". Yeah!

From Bi-Lines - Bi Women's Newsletter
Wellington, N.Z.



BI

PERSONALS

The Australian Bisexual Network provides a free personal advert section in the national bisexual newsletter BIWAYS for bisexual or bisexually inclined people. ABN reserves the right to edit or reject adverts that include material that is likely to offend others or that suggests illegal activity. ABN will not publish material that appears as racist (no Asians), sexist (no feds), age-ist (no oldies), size-ist (no fatties) or classist or that involves children (minors) or the exchange of money for sex. Say what you like, not what you dislike. Treat people with respect and be honest about your own self.

TO PLACE A FREE ADVERT IN BIWAYS.

Please place my free personal advert in the next issue of National BIWAYS. I am 18 years or older and know that the publishers reserve the right to edit or reject any advert that may cause undue offense or suggest illegal activity. I understand my personal details given will be kept strictly confidential by the publishers and not given to any other group, publication or person without my permission in writing.

NAME _____ SIGNATURE _____

ADDRESS _____

POSTCODE _____

PHONE NUMBER _____

REPLIES TO MY AD: 1. PLEASE POST ALL REPLIES TO ADDRESS GIVEN ABOVE. _____

2. DO NOT POST REPLIES TO ABOVE ADDRESS, I WILL (a) COLLECT _____
(b) TELEPHONE _____

OPTIONS

YOU ARE

YOU SEEK

- ☐ BI MAN
- ☐ BI WOMAN
- ☐ BI COUPLE MALE/FEMALE
- ☐ BI COUPLE FEMALE
- ☐ BI COUPLE MALE
- ☐ BI MAN/GAY MAN COUPLE
- ☐ BI WOMAN/GAY WOMAN COUPLE
- ☐ BI MAN/STRAIGHT WOMAN COUPLE
- ☐ BI WOMAN/STRAIGHT MAN COUPLE
- ☐ BI TRANSSEXUAL MALE
- ☐ BI TRANSSEXUAL FEMALE
- ☐ STRAIGHT COUPLE
- ☐ GAY WOMAN or LESBIAN
- ☐ GAY MAN
- ☐ STRAIGHT MAN
- ☐ STRAIGHT WOMAN
- ☐ TRANSSEXUAL/TRANVESTITE MAN
- ☐ TRANSSEXUAL/TRANVESTITE WOMAN

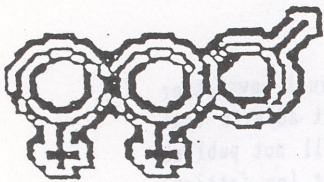
- ☐ BI MAN
- ☐ BI WOMAN
- ☐ BI COUPLE MALE/FEMALE
- ☐ BI COUPLE FEMALE
- ☐ BI COUPLE MALE
- ☐ BI MAN/GAY MAN COUPLE
- ☐ BI WOMAN/GAY WOMAN COUPLE
- ☐ BI MAN/STRAIGHT WOMAN COUPLE
- ☐ BI WOMAN/STRAIGHT MAN COUPLE
- ☐ BI TRANSSEXUAL MALE
- ☐ BI TRANSSEXUAL FEMALE
- ☐ STRAIGHT COUPLE
- ☐ GAY WOMAN or LESBIAN
- ☐ GAY MAN
- ☐ STRAIGHT MAN
- ☐ STRAIGHT WOMAN
- ☐ TRANSSEXUAL/TRANVESTITE MAN
- ☐ TRANSSEXUAL/TRANVESTITE WOMAN

My ad reads as thus:

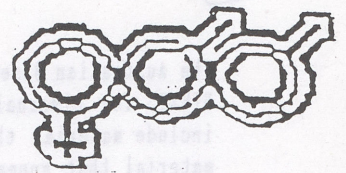
city/town	state	

attach spare paper

POST TO:- Australian Bisexual Network, PO Box 490, Lutwyche, QLD. 4030.



REGISTRATION FORM



AUSTRALIAN BISEXUAL NETWORK MEMBERSHIP / SUBSCRIPTION

MEMBERSHIP

I wish to apply for membership of the Australian Bisexual Network which I understand entitles me to a vote at any formal meetings of the Network, seek endorsement to a position on the Network committee, a subscription to the Australian Bisexual Network newsletter: *National BIWAYS* and other entitlements that may be bestowed on members.

SURNAME:..... CHRISTIAN NAMES:.....

ADDRESS:.....

..... POSTCODE:.....

TELEPHONE NO.:..... home business

Is discretion needed should we need to contact you by phone?

I am already a (financial) member of :-
and my details/updated details are above.

NEWSLETTER SUBSCRIPTION ONLY

I wish to take out a subscription to *National BIWAYS* the national newsletter of the bisexual movement in Australia.

SURNAME:..... CHRISTIAN NAMES:.....

ADDRESS:.....

..... POSTCODE:.....

I have already paid a subscription to *BIWAYS* which will transferred to *National BIWAYS* (please tick) ☐

My postal details are as above.

DONATION

I wish to make a donation of \$5 (or amount given below) to ABN to help with the running costs and services (please tick) ☐

Membership \$20/\$12 conc. \$.....

Subscription Only \$15/\$10 conc. \$.....

Donation \$.....

TOTAL AMOUNT ENCLOSED \$.....

SIGNATURE:..... DATE:.....

Post to:-

AUSTRALIAN BISEXUAL NETWORK
PO BOX 490
LUTWYCHE
QUEENSLAND
AUSTRALIA 4030

"National Biways." National Biways, vol. 2, no. 6, Aug. 1993, p. [1].
Archives of Sexuality and Gender, [link.gale.com/apps/doc/
UZHQXK220430355/AHSI?u=ubcolumbia&sid=bookmark-AHSI](https://link.gale.com/apps/doc/UZHQXK220430355/AHSI?u=ubcolumbia&sid=bookmark-AHSI).
Accessed 26 Nov. 2024.